

VISIT...

LANZAROTE
Caliente.COM



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

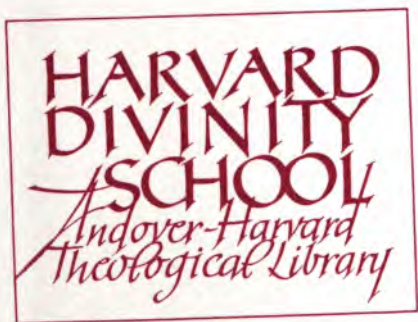
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





[Saybrook Synod, 1708]
John A. Allen

CONFESSION OF FAITH,

OWNED AND CONSENTED TO, BY THE

Elders and Messengers

OF THE CHURCHES IN THE COLONY OF CON-
NECTICUT, IN NEW-ENGLAND,

*Assembled by Delegation at Saybrook, September
9th, 1708.*



Eph. iv. 5. — *One Faith.* —

Col. ii. 5. *Joying and beholding your order
and the steadfastness of your faith in Christ.*



NEW-LONDON, (CON.) PRINTED—1710.

BRIDGEPORT, RE-PRINTED BY LOCKWOOD &

BACKUS—1810.

THE General Association being informed that Messrs. Lockwood & Backus propose printing a new Edition of the Confession of Faith, agreed upon at Saybrook, A. D. 1708, together with the heads of agreement formerly assented to by the United Ministers called Presbyterian and Congregational: and the Articles for the administration of Church discipline as adopted by the General Assembly at New-Haven, on the 14th of October A. D. 1708,

Voted—That Rev. Messrs. Stephen W. Stebbins, Elijah Waterman, and Heman Humphrey, be a Committee to superintend the publication, and see to the correctness of the same according to the first edition.

A true extract of the minutes of the Association held at Ellington, June 19th 1810.

Attest, SAMUEL MERWIN, Scribe.

9830
16

Bx
7235
A4
1810

PREFACE.

AMONG the memorable Providences relating to our English Nation in the last Century, must be acknowledged the settling of English Colonies in the American parts of the World ; among all which this hath been peculiar unto and to the distinguishing glory of that tract called New-England, that the colonies there were originally formed, not for the advantage of trade, and a worldly interest ; but upon the most noble foundation, even of religion, and the *Liberty of their Consciences*, with respect unto the ordinances of the Gospel administered in the purity and power of them ; a happiness then not to be enjoyed in their native soil.

We joyfully congratulate the religious liberty of our brethren in the late auspicious reign of K. William and Q. Mary, of blessed memory, and in the present glorious reign, and from the bottom of our hearts bless the Lord whose prerogative it is to reserve the times and seasons in his own hand, who also hath inspired the pious mind of her most sacred Majesty, whose reign we constantly and unfeignedly pray may

be long and glorious, with royal resolutions, inviolably to maintain the toleration.

Deus enim—hæc Otia fecit.

Undoubtedly if the same had been the liberty of those times, our fathers would have been far from exchanging a most pleasant land (*dulce solum patriæ*) for a vast and howling wilderness; since for the enjoyment of so desirable liberty, a considerable number of learned, worthy, and pious persons, were, by a divine impulse and extraordinary concurrence of dispositions, engaged to adventure their lives, families, and estates, upon the vast ocean. *Following the Lord into a wilderness, a land then not sown ;** wherein innumerable difficulties staring them in the face, were outbid by heroick resolution, magnanimity and confidence in the Lord alone. *Our Fathers trusted in the Lord and were delivered, they trusted in him and were not confounded.†* It was their care to be with the Lord, and their indulgence, that the Lord was with them,‡ to a wonder, preserving, supporting, protecting, and animating them ; dispatching and destroying the pagan natives by extraordinary sickness and mortality, that there might be room for his people to serve the Lord our God in § It was the glory of our fathers, that they heartily professed

* Jer. ii. 2. † Psal xxii. 4, 5. ‡ II Chron xv. 2. § Psal. lxxx. 8, 9.

†

The only rule of their religion, from the very first, to be the Holy Scripture, according whereunto, so far as they were persuaded, upon diligent enquiry, solicitous search, and faithful prayer conformed, was their faith, their worship, together with the whole administration of the house of Christ, and their manners, allowance being given to human failures and imperfections.

That which they were most solicitous about, and wherein their liberty had been restrained, respected the worship of God, and the Government of the Church of Christ, according to his own appointment, their faith and profession of religion being the same which was generally received in all the reformed churches of Europe, and in substance the Assembly's Confession, as shall be shewn anon.

It cannot be denied, that the usage of the Christian Church, whose faith wholly rested upon the word of God respecting Confessions of Faith, is very ancient, and that which is universally acknowledged to be most so, and of universal acceptance and consent, is commonly called the Apostles' Creed, a symbol, sign, or badge of the christian religion, called the Apostles, not because they composed it, for then it must have been received into the canon of the Holy Bible; but because the matter of it agreeth with the doctrine, and is taken out of the writings of the Apostles. Consequent hereunto, as the necessity of the Church for the correcting, condemn-

ing, and suppressing of *heresy and error* required, have been emitted ancient and famous Confessions of Faith, composed and agreed upon by Occumenical Councils, *c. g.* of Nice against Arius, of Constantinople against Macedonius, of Ephesus, against Nestorius, of Calcedon, against Eutyches. And when the light of reformation broke forth to the dispersing of popish darkness, the reformed nations agreed upon Confessions of Faith, famous in the world, and of especial service to theirs and standing ages. And among those of latter times, published in our nation most worthy of repute and acceptance, we take to be the Confession of Faith, composed by the reverend Assembly of Divines convened at Westminster, with that of the Savoy, in the substance, and in expressions for the most part the same; the former* professedly assented and attested to, by the Fathers of our country, by unanimous vote of the synod of Elders and Messengers of the churches met at Cambridge, the last of the 6th month, 1648, The latter owned and consented to by the Elders and Messengers of the churches assembled at Boston, May 12th, 1680. The same, we doubt not to profess, to have been the constant faith of the churches in this Colony, from the first foundation of them. And that it may appear to the christian world, that our churches do not maintain differing opinions in the doctrine

* See the Preface to the Platform of Church Discipline.

of religion, nor are desirous, for any reason, to conceal the faith we are persuaded of. the elders and Messengers of the Churches in this colony of Connecticut, in New-England, by virtue of the appointment and encouragement of the honourable the General Assembly, convened by delegation at Saybrook, September 9th. 1708, unanimously agreed, that the Confession of Faith, owned and consented unto by the elders and messengers of the churches assembled at Boston, in New-England, May 12th. 1680, being the second session of that Synod. be recommended to the honourable General Assembly of this Colony at their next session. for their publick testimony thereto, as the faith of the churches of this colony ; which confession, together with the heads of Union. and articles for the administration of Church Government herewith emitted, were presented unto, and approved and established by the said General Assembly, at New-Haven, on the 14th of October, 1708.

This Confession of Faith, we offer as our firm persuasion, well and fully grounded upon the Holy Scripture, and commend the same unto all, and particularly to the people of our Colony, to be examined, accepted, and constantly maintained. We do not assume to ourselves, that any thing be taken upon trust from us, but commend to our people these following Counsels.

I. *That you be immoveably and unchangeably agreed in the only sufficient, and invariable rule*

of religion, which is the Holy Scripture, the fixed Canon uncapable of addition or diminution.* You ought to account nothing ancient, that will not stand by this rule,† nor any thing new that will. Do not hold yourselves bound to unscriptural rites in religion, wherein custom itself doth many times misguide. Believe it to be the honour of Religion to resign and captivate our wisdom and faith to Divine Revelation.‡

II. *That You be determined by this Rule in the whole of Religion. That your Faith be right and Divine, the Word of God must be the foundation of it, and the authority of the word the reason of it.*§ You may believe the most important articles of Faith, with no more than a human faith; And this is evermore the cause, when the principle Faith is resolved into, is any other than the holy Scripture. For an orthodox christian to resolve his Faith, into education instruction and the persuasion of others is not an higher reason, than a *Papist, Mahometan, or Pagan* can produce for his religion.

Pay also unto God the worship, that will bear the trial of and receive establishment by this rule. Have always in readiness a divine warrant for all the worship you perform to God. Believe that worship is accepted and that only, which is directed unto and commanded, and

*Isa. viii. 20. †Rev. xxi. 18, 19. ‡Jer vi. 16. Mat. xix. 8, or xlv. 17. §Mat. xi. 27. 1 John v. 9. ¶Luke x. 26.

both the promise of a blessing from the word of God. Believe that worship not divinely commanded *is in vain*,* nor will answer the necessities and expectations of a christian, and is a worshipping, you know not what.† Believe in all divine worship. it is not enough that this or that act of worship is not forbidden in the word of God; if it be not commanded, and you perform it, you may fear that you will be found guilty and exposed to divine displeasure.‡ *Nadab* and *Abihu* paid dear for offering in divine worship that which the Lord commanded them not. It is an honour done unto Christ, when you account that only decent, Orderly and convenient in his house, which depends upon the institution and appointment of himself, who is the only head and lawgiver of his Church.

III. That you be well grounded in the firm truths of religion. We have willingly taken pains to add the holy scriptures, whereon every point of faith contained in this Confession doth depend, and is borne up by, and commend the same to your diligent perusal, that you be established in the truth and your faith rest upon its proper basis, the word of God.§ Follow the example of the noble Bereans, search the scriptures, grow in grace and the knowledge of Christ, be not children in understanding, but

*Mat. xv. 9. †John iv. 22. Jer. vii. 22. ‡Lev. x. 1, 2. §Acts xvii. 10, 11. John v. 39. 2 Pet. iii. 18. 1 Cor. xiv. 20.

men. Labour for a sound confirmed knowledge of these points in the evidence of them. See that they be deeply rooted in your minds and hearts, that so you be not an easy prey to such as lie in wait to deceive.* For the want hereof to be consoled is the unhappiness of many ever learning, and never coming, to the knowledge of the truth.†

IV. *That having applied the rule of holy scripture to all the Articles of this Confession, and found the same upon trial the unchangeable and eternal truths of God :‡ You remember and hold them fast, contend earnestly for them as the faith once delivered to the saints. Value them as your great charter, the instrument of your salvation, the evidence of your not failing of the grace of God, and receiving a crown that fadeth not away.§ Maintain them, and every of them all your days with undaunted resolution against all opposition, whatever the event be, and the same transmit safe and pure to posterity : Having bought the truth on no hand sell it. Believe|| the truth will make you free : Faithful is he that hath promised : So shall none take away your crown.*

Finally, *Do not think it enough that your faith and order be according to the word of God, but*

*Eph. iv. 13. 14.. †2 Tim. iii. 7. ‡Rev. iii. 3. Jude 3. §1 Cor. xv. 18. 1 Cor. xvi. 13. Psal. lxxviii. 5. ||John xxiii. 23. John viii. 32. Heb. x. 13. Rev. iii. 11.

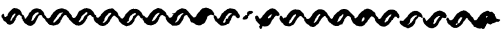
*live accordingly.** It is not enough to believe well, you run yourself into the greatest hazard unless you be careful to live well, and that this *e,†* all your life and conversation must be agreeable to the rule of God's word. This is the rule for a christian conversation and practical reformation.‡ Rest not in *the form of Godliness, denying the power of it.* Stir up an holy zeal, strengthen the things that remain that are ready to die. Be not carried away with the corruptions, temptations, and evil examples of the times, but be *blameless and without rebuke, the sons of God in a froward generation,§* they shall walk with me in white for they are worthy.

Remember ye our brethren in this colony, that we are a part of that body,|| for which the providence of God hath wrought wonders, and we are obliged by and accountable for all the mercies dispensed from the beginning of our fathers settling this country until now. *There he take with us,¶* That the practical piety and serious religion of our progenitors is exemplary and for our imitation,** and will reflect confounding shame on us, if we prove degenerate. The Lord grant that the noble design of our fathers in coming to this land, may not be forgotten by us, nor by our children after us, even

*Tit. ii, 11, 12. †Gal. vi. 16. Mic. vi. 8. ‡2 Tim. iii. 15. Rev. iii. 19. Rev. iii. 2. Phil. ii. 5. §Rev. iii. 4. ||Hos. xii. 2, 3. ¶Hos. xii. 2. **2 Tim. i. 5. Job. viii. 8.

the interest of religion which we can never exchange for a temporal interest without the foulest degeneracy, and most inexcusable defection.* To conclude the solemn rebukes of providence from time to time in a series of judgments, and in particular, *the general drought in the summer past, together with the grievous disappointments of our military undertaking, the distresses, sickness and mortality of our camp, cannot successfully be improved but by a self-humbling consideration of our ways, and a thorough repentance of all that is amiss.*† So will the God of our fathers be our God, and he will be a wall of fire round about us, and the Glory in the midst of us in this present and all succeeding generations. AMEN.

*Exod. xv. 2, 17. Jer. ii. 21. †Isa. xxvi. 2
Gen. xliii. 23. Zach. ii. 5,



A Confession of Faith.

CHAP. I.

Of the Holy Scriptures.

ALTHOUGH the light of nature, and the works of creation and Providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable ; *a* yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation : *b* Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church : *c* and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly to writing ; *d* which maketh the Holy Scripture to be most necessary ; *e* those former ways of God's revealing his will unto his people, now ceased. *f*

a Rom. ii. 14, 15. Rom. i. 19, 20. Psal. xix. 1, 2, 3. Rom. i. 32. Chap. ii. 1. *b* I. Cor. i. 31. Chap. ii. 13, 14. *c* Heb. i. 1, 2. *d* Prov.

B

xxii. 19, 20, 21. *Luke* i. 3, 4. *Rom.* xv. 4.
Mat. iv. 4, 7, 10. *Isa.* viii. 9, 20. *e* *II. Tim.*
 iii. 15. *II Pet.* i. 19. *f* *Heb.* i. 1, 2.

II.

Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these ;

OF THE OLD TESTAMENT.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I. Samuel, II. Samuel, I. Kings, II. Kings, I. Chronicles, II. Chronicles, Ezra, Nehemiah. Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malacki.

OF THE NEW TESTAMENT.

Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I. Corinthians, II. Corinthians, Galatians, Ephesians, Philippians. Colossians, I. Thessalonians, II Thessalonians, I to Timothy, II to Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first, second, and third Epistles of John, the Epistle of Jude, the Revelation.

All which are given by the inspiration of God, to be the rule of faith and life. *g*

g *Luke* xvi. 29, 31. *Eph.* ii. 20. *Rev.* xxii. 18, 19. *II Tim.* iii. 16.

III.

The books commonly called Apocrypha not being of divine inspiration, are no part of the canon of the scripture ; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings. *h*

h *Luke* xxiv. 27, 44. *Rom.* iii. 2. *II Peter*, i. 21.

IV.

The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself) the author thereof ; and therefore it is to be received because it is the word of God. *i*

i *II. Pet* i, 19, 21. *II. Tim.* iii. 16. *I. John* v. 9. *I. Thes.* ii. 13.

V.

We may be moved and induced by the testimony of the church, to a high and reverend esteem of the holy scripture ; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give

all glory to God) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God ; yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts. *l*

k I Tim. ii. 15. *l* I John, ii. 20, 27. John, xvi. 13, 14. I Cor. ii. 10, 11, 12. Isa. lix. 21.

VI.

The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture ; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. *m* Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word ; *n* and there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and christian prudence, according to the general rules of the word, which are always to be observed. *o*

m II Tim. iii. 15, 16, 17. Gal. i. '8, 9. II. Thes. ii. 2, 15. *n* John. vi. 45. I Cor. ii. 9, 10, 11, 12. *o* I Cor. xi. 13, 14, and chap. xiv. 26, 40.

VII.

All things in scripture are not alike plain in themselves, nor alike clear unto all ; *p* yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due sense of the ordinary means may attain unto a sufficient understanding of them. *q*

p II Pet. iii. 16. *q* Psal. cxix. 105, 130. Heb. ii. 2.

VIII.

The Old Testament in Hebrew, (which was the native language of the people of God of old) and the New Testament in Greek, (which at the time of writing of it was most generally known to the nations) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authenticall ; *r* so as in all controversies of religion the church is finally to appeal unto them. *s* But because these original tongues are not known to all the people of God, who have right unto and interest in the scriptures, and are commanded in the fear of God to read and search

them, *t* therefore they are to be translated into the vulgar language of every nation unto which they come, *u* that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, *w* and through patience and comfort of the scriptures may have hope. *x*

r Mat. v. 18. *s* Isa. viii. 20. Acts, xv. 15. Joh. v. 39, 46. *t* John, v. 39. *u* I Cor. xiv. 6, 9, 11, 12, 24, 27, 28. *w* Col. iii. 16. *x* Rom. xv. 4.

IX.

The infallible rule of interpretation of scripture, is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one) it must be searched and known by other places, that speak more clearly. *y*

y II Pet. 1, 20, 21. Acts, xv. 15, 16.

X

The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the holy scripture delivered by the Spirit, into which scripture so delivered, our faith is finally resolved. *z*

• *z* Mat. xxii. 29. 31. Eph. ii. 20. Acts, xxviii. 25.

CHAP. II.

Of God, and of the Holy Trinity.

THERE is but one only *a* living and true God ; *b* who is infinite in being and perfection, *c* a most pure spirit, *d* invisible, *e* without body, parts, *f* or passions, *g* immutable, *h* immense, *i* eternal, *k* incomprehensible, *l* almighty, *m* most wise, *n* most holy, *o* most free, *p* most absolute, *q* working all things according to the counsel of his own immutable and most righteous will, *r* for his own glory, *s* most loving, *t* gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin ; *u* the rewarder of them that diligently seek him ; *w* and withal, most just and terrible in his judgments, *x* hating all sin, *y* and who will by no means clear the guilty. *z*

a Deut. vi. 4. I Cor. viii. 4, 6. *b* I Thes. i. 9. Jer. x. 10. *c* Job, i. 7, 8, 9, and xxvi. 14. *d* John, iv. 24. *e* I Tim. i. 17. *f* Deut. iv. 15, 16. John, iv. 24. Luke, xxiv. 39. *g* Acts, xiv. 11, 15. *h* James, i. 17. Mal. iii. 6. *i* I Kings, viii. 27. Jer. xxiii. 23, 24. *k* Rom. i. 20. I Tim. i. 17. Psal. xc. 2. *l* Psal. cxlv. 3. *m* Gen. xvii. 1. Rev. iv. 8. *n* Rom. xvi. 27. *o* Isa. vi. 3. *p* Psal. cxv. 3. *q* Exod. iii. 14. *r* Eph. i. 11. *s* Rom. xi. 36. *t* I John, iv. 8, 16. *u* Exod. xxxiv. 6, 7. *w* Heb. xi. 6. *x*

20 A CONFESSION OF FAITH.

Neh. ix. 3. 33. *y* Psal. vi. 5, 6. *z* Exod. xxxiv. 7. Nah. i. 2, 3.

II.

God hath all life, *a* glory, *b* goodness, *c* blessedness, *d* in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, *e* nor deriving any glory from them, *f* but only manifesting his own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; *g* and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth. *h* In his sight all things are open and manifest; *i* his knowledge is infinite, infallible, and independent upon the creature; *k* so as nothing is to him contingent or uncertain. *l* He is most holy in all his counsels, in all his works, and in all his commands. *m* To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, as creatures, they owe unto the Creator, and whatever he is further pleased to require of them. *n*

a John, v. 26. *b* Acts, vii, 2. *c* Psal, cxix. 68. *d* I Tim. i. 15. Rom. ix. 3. *e* Acts, xii. 24, 25. *f* Job, xxii. 2, 3. *g* Rom. 11, 36. *h* Rev. iv. 11. I Tim. vi. 15. Dan. ix. 25, 31, 34, 35. *i* Heb. iv. 13. *k* Rom, xi. 33, 34. Psal. cxlvii. 5. *l* Acts, 15, 18. Ezek. xi. 5. *m* Psal. cxlv. 17. Rom. vii. 12. *n* Rev. v. 12, 13, 14.

III.

In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. *o* The Father is of none, neither begotten, nor proceeding; the son is eternally begotten of the Father; *p* the Holy Ghost eternally proceeding from the Father and the Son. *q* Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon him.

o I John, v. 7. Mat. iii. 16, 17. chap. xxviii. 19. II Cor. xiii. 14. *p* John, i. 14, 18. *q* John, xv. 26. Gal. iv. 6. II Cor. xiii. 14.

CHAP. III.

Of God's Eternal Decrees

GOD from all eternity did by the most wise and holy counsel of his own *will*, freely and unchangeably ordain whatsoever comes to pass; *a* yet so as thereby neither is God the author of sin, *b* nor is violence offered to the *will* of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. *c*

a Eph. i, 11. Rom. xi. 33. Heb. vi. 17.

Rom. ix. 15, 18. *b* James. i. 13, 14. I John. i. 5. *c* Acts, ii. 23. ch. p. ii. 27, 28. Mat. xviii. 12. John, x. 11. Prov. xxi. 33.

II.

Although God knows whatsoever may or can come to pass upon all supposed conditions; *d* yet hath he not decreed any thing, because he foresaw it as future, or that which would come to pass, upon such conditions. *e*

d Acts, xv. 18, 15, and xxiii. 1, 12. Mat. xii. 21, 23. *e* Rom. ix. 11, 13, 16, 18.

III.

By the decree of God, for the manifestation of his glory, some men and angels *f* are predestinated unto everlasting life, and others fore-ordained to everlasting death. *g*

f I Tim. v. 21. Mat. xxv. 41. Eph. i. 5, 6, Prov. xvi. 4. *g* Rom. ix. 22, 23.

IV.

These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished. *h*

h II Tim. ii. 19. John, 13. 18.

V

Those of mankind that are predestinated unto life, God, before the foundation of the world

was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, *i* out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, *k* and all to the praise of his glorious grace. *l*

i Eph. i. 4, 9, 11. Rom. viii. 30. II Tim. i. 9. I Thes. v. 9. *k* Rom. ix. 11, 13, 16. Eph. i. 4, 9. *l* Eph. i. 6, 12.

VI.

As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will fore-ordained all the means thereunto. *m* Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, *n* are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, *o* and kept by his power, through faith unto salvation. *p* Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only. *q*

m I Pet. i. 2. Eph. i. 4, 5, and chap. ii. 10. II Thes. ii. 13. *n* I Thes. v. 9, 10. Tit. ii. 14. *o* Rom. viii. 30. Eph. i. v. 11. Thes. ii. 13. *p* I Pet. i. 5. *q* John, vi. 9.—vi. 64, 65,—viii, 47, and x. 26. Rom. viii. 28, to the end. I John, ii, 19.

VII.

The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice. *r*

r Mat. xi. 25, 26. Rom. ix. 17, 18, 21, 22. II Tim. ii. 19, 20. Jude, 4. I Pet. ii. 8.

VIII.

The doctrine of this high mystery of predestination is to be handled with special prudence and care, *s* that men attending the will of God revealed in his word, and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal election. *t* So shall this doctrine afford matter of praise, reverence and admiration of God, *u* and of humility, diligence and abundant consolation to all that sincerely obey the gospel. *w*

s Rom. ix. 20, 11, 33. Deut. xxix. 29. *t* II Pet. i. 10. *u* Eph. i. 6. Rom. xi. 33. *w* Rom. xi. 5, and vi. 20. II Pet. i. 10. Rom. viii. 33. Luke, x. 20.

CHAP. IV.

Of Creation.

[T pleased God the Father, Son and holy Ghost, *a* for the manifestation of the glory of his eternal power, wisdom and goodness, *b* in the beginning to create and make of nothing the world, and all things therein, whether visible or invisible, in the space of six days and all very good. *c*

a Heb. i. 2. John i. 2. 3. Gen i. 2. Job xxvi. 3. & xxxiii. 4. *b* Rom. 1. 20. Jer. x. 12. Psal. iv. 24. & xxxiii. 5, 6.. *c* Gen i. Chap. Heb. i. 3. Col. i. 16. Acts xvii. 24.

II.

After God had made all other creatures, he created man, male and female, *d* with reasonable and immortal souls, *e* endued with knowledge, righteousness and true holiness, after his own image, *f* having the law of God written in their hearts, *g* and power to fulfil it ; *h* and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change. *i* Besides this law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil ; which whilst they kept they were happy in their communion with God, *k* and had dominion over the creatures. *l*

G

d Gen. i. 27. *e* Gen. ii. 7. Eccl. xii. 7. Luke
xxiii. 43. Mat. x. 28. *f* Gen. i. 26. Coll. iii.
10 Eph. iv. 34. *g* Rom. ii. 14, 18. *h* Eccl.
vii. 29. *i* Gen. iii. 6. Eccl. vii. 29. *k* Gen.
iii. 8, 9, 10, 11, 23. *l* Gen. i. 26, 28, and ii.
17.



CHAP. V.

Of Providence.

GOD the great creator of all things, doth uphold, *a* direct, dispose, and govern all creatures, actions, and things *b* from the greatest even to the least *c* by his most wise and holy providence, *d* according to his infallible foreknowledge, *e* and the free and immutable counsel of his own will, *f* to the praise of the glory of his wisdom, power, justice, goodness and mercy. *g*

a Heb. i. 3. *b* Dan. iv. 34, 35. Psal. cxxxv. 6. Acts xvii. 25, 26, 28, 29 Job xxxviii, xxxix, xl, xli, chapters. *c* Mat. x. 29, 30, 31. *d* Psal. civ. 24. xv. 3. and cxlv. 17. *e* Acts xv. 18. Psal. xciv. 8, 9, 10, 11. *f* Eph. i. 11. Psal. xxxiii. 10, 11. *g* Isa. lxiii. 14. Eph. iii. 10. Rom. ix. 17. Gen. xlv. 17. Psal. cxlv. 17.

II.

Although in relation to the fore-knowledge and decree of God, the first cause, all things come to pass immutably and infallibly ; *h* yet by the same providence he ordereth them to fall out, according to the nature of the second causes, either necessarily freely or contingently. *i*

h Acts ii. 23. *i* Jer. xxxi. 35. Exod. xxi. 13. Gen. viii. 22. Deut. xix. 5. *l* Kings xxii. 28, 34. Isa. x. 6, 7.

III.

God in his ordinary providence maketh use of means, *k* yet is free to work without, *l* above, *m* and against them at his pleasure. *n*

k Acts xxvii. 31, 44. Isa. lv. 11. Hos. ii. 21, 22. *l* Hos. i. 7. Mat. iv. 4. Job xxxiv. 10. *m* Rom. iv. 19, 20, 21. *n* II Kings vi. 6. Dan. iii. 27.

IV.

The almighty power, unsearchable wisdom and the infinite goodness of God, so far manifest themselves in his providence, in that his determined counsel extendeth itself even to the first fall and all other sins of angels and men. *o* (and that not by a bare permission) *p* which also he most wisely and powerfully boundeth. *q* and otherwise ordereth and governeth in a manifold dispensation, to his own most holy ends, *r* yet so as the sinfulness thereof proceedeth only

from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin. *s*

o Rom. xi. 32, 33, 34. II Sam. xxiv. 1. with I Chron. xxi. 1. I Kings ii. 2, 22, 23. I Chron. x. 4, 13, 14. II Sam. vi. 10. Acts ii. 23. and iv. 27, 28. *p* Acts xiv. 16. *q* Psal. lxxvi. 10. II Kings xix. 28. *r* Gen. i. 20 Isa. x. 6, 7, 12. *s* Jam. i. 13, 14, 17. I Johh ii. 16. Psal. l. 21.

V.

The most wise, righteous and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled, *t* and to raise them to a more close and constant dependence for their support upon himself and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends. *u*

t II Chron. xxxii. 25, 26, 31. II Sam. xxiv. 1. *u* II Cor. xii. 7, 8, 9. Psal. lxxiii. per tot Psal. lxxvii. 1, 10, 12. Mark xiv. 66, to the end. John xxi. 15, 16, 17.

VI.

As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth

blind and harden, *w* from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts, *x* but sometimes also withdraweth the gifts which they had, *y* and exposeth them to such objects, as their corruption makes occasion of sin ; *z* and withal gives them over to their own lusts, the temptations of the world, and the power of Satan, *a* whereby it comes to pass that they harden themselves under those means even which God useth for the softening of them. *b*

w Rom. i. 24, 26, 28. Rom. xi. 7, 8. *x* Deu. xxix. 4. *y* Mat. xiii. 12. Mat. xxv. 29. *z* Deu. ii. 30. II Kings viii. 12, 13. *a* Psa. viii. 11, 12. *b* Exod. vii. 3. and viii. 15, 33. II Cor. ii. 14, 16. Isa. viii. 14. I Pet. ii. 7, 8. Isa. xvi. 9, 10. with Acts xxviii. 26, 27.

VII.

As the Providence of God doth in general reach to all creatures, so after a most special manner it taketh care of his church, and disposeth all things for the good thereof. *c*

c I Tim. iv. 10. Amos ix. 8, 9. Rom. viii. 28. Isa. xliii. 3, 4, 5, 14.

CHAP. VI.

Of the fall of Man, of Sin, and of the Punishment thereof.

GOD having made a covenant of works and life thereupon, *a* with our first parents, and all their posterity in them *b* they being seduced by the subtilty and temptation of Satan, did wilfully transgress the law of their creation, and break the covenant in eating the forbidden fruit: *c*.

a Rom. x. 5. *b* Rom. v. 12, 13. I Cor. xv. 21, 22. *c* Gen. iii. 13. II Cor. xi. 3.

II.

By this sin they, and we in them, fell from original righteousness and communion with God, *d* and so became dead in sin, *e* and wholly defiled in all the faculties and parts of soul and body. *f*

d Gen. iii. 6, 7, 8. Eccl. vii. 29. Rom. iii. 23. *e* Gen. ii. 17. Eph. ii. 1. *f* Tit. i. 15. Gen. vi. 5. Jer. xvii. 9. Rom. iii. 10, to 19.

III.

They being the root, and by God's appointment standing in the room and stead of all mankind, the guilt of this sin was imputed, *g* and corrupted nature conveyed to all their posterity.

ly descending from them by ordinary generation. *h*

g Gen. i. 27, 28. Gen. ii. 16, 17. Acts xvii. 26. Rom. v. 12, 15, 16, 17, 18, 19. I Cor. xv. 21, 22, 45, 49. *h* Psal. li. 5. Gen. v. 3. Job xiv. 4, and xv. 14.

IV.

From this original corruption whereby we are utterly indisposed, disabled and made opposite to all good, *i* and wholly inclined to all evil, *k* do proceed all actual transgressions. *l*

i Rom v. 6, and viii. 7, and vii. 18. Col. i. 21. *k* Gen. vi. 5. and viii. 21. Rom. iii. 10, 11, 12. *l* Jam. i. 14, 15. Eph. ii. 2, 3. Mat. xv. 19.

V.

This corruption of nature during this life, doth remain in those that are regenerated; *m* and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin. *n*

m I John i. 8, 10. Rom vii. 14, 17, 18, 23. Jam. iii. 2. Pro. xx. 9. Eccl. vii. 20. *n* Rom. vii. 5, 7, 8, 25. Gal. v. 17.

VI.

Every sin both original and actual, being a transgression of the righteous law of God, and contrary thereunto, *o* doth in its own nature, bring guilt upon the sinner, *p* whereby he is

bound over to the wrath of God, *q* and *c* of the law, *r* and *s* made subject to death with all miseries spiritual, *t* temporal *u* and eternal. *w*

o I John, iii. 4. *p* Rom. xx. 15, and iii. 19. *q* Eph ii. 3. *r* Gal. iii. 10. *s* Rom i. 24. *t* Eph. iv. 18. *u* Rom. viii. 20. Lam. iii. 39. *w* Mat, xxv. 41. II Thes. i. 9.

CHAP. VII.

Of God's Covenant with Man.

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant *a*

a Isa. xl. 13, 14, 15, 16, 17. Job ix. 32, 33. Psa. cxiii. 56, and c. 2, 3. Job xxii. 2, 3, and xxxv. 7, 8. Luke xvii. 10, Acts xvii. 24, 25.

II.

The first covenant made with man, was a covenant of works, *b* wherein life was promised

o Adam, and in him to his posterity, c upon condition of perfect and personal obedience. d

δ Gal. iii. 12. c Rom. x. 5, and v. 12 to 20.
! Gen. ii. 17. Gal. 3. 10.

III.

Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, c commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them Faith in him that they may be saved, f and promising to give unto all those that are ordained unto life, his holy Spirit to make them willing and able to believe. g

c Gal. iii. 21. Rom. iii. 20, 21. Gen iii. 5. Isa. xlii. 6. f Mark xvi. 15, 16. John iii. 16. Rom. x. 6, 10. Gal. iii. 11. g Ezek. xxxvi. 26, 27. John vi. 44, 45.

IV.

This covenant of grace is frequently set forth in scripture by the name of a testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed. h

h Heb. vii. 22. and ix. 15, 16, 17. Luke xxii. 20. I Cor. xi. 25.

V.

Although this covenant hath been differently

and variously administered in respect of Ordinances and institutions in the time of the law and since the coming of Christ in the flesh yet for the substance and efficacy of it, to all spiritual and saving ends, it is one and the same upon the account of which various dispensations it is called the old and new testament. *A*

i II Cor. iii. 6, 7, 8, 9. Heb. xii. 18 to 22. Col. ii. 11, 12. I Cor. v. 7, 8, and xi. 25. *A* Gal. iii. 3. Eph. iv. 5. Jer. xxxi. 33, 34. Rom. 21, 22, 30, and i. 16. *i* II Cor. iii. 6, 14.

CHAP. VIII.

Of Christ the Mediator.

IT pleased God in his eternal purpose, to choose and ordain the Lord Jesus his only begotten son, according to a covenant made between them both, to be the Mediator between God and man, ; *a* the prophet, *b* priest, *c* a king, *d* the head and saviour of his church, the heir of all things, *f* and judge of the world, unto whom he did from all eternity give a people to be his seed, *h* and to be by him in time redeemed, called, justified, sanctified and glorified. *i*

• Isa. xlii. 1. I Pet. i. 19, 20. John iiii. 16

Tim. ii. 5. *b* Acts iii. 22. *c* Heb. v. 5, 6. Psal. ii. 6. Luke i. 32. *e* Eph. v. 23. *f* Heb. 2. *g* Acts xvii. 31. *h* John xvii. 6. Psal. xii. 30. Isa. liii. 10. *i* I Tim. ii. 6. Isa. lv. 5. I Cor. i. 30.

II

The son of God the second person in the Trinity, being very and eternal God of one substance and equal with the father, did, when the fulness of time was come, take upon him man's nature, *k* with all the essential properties and common infirmities thereof, yet without sin, *l* being conceived by the power of the holy Ghost in the womb of the virgin Mary, of her substance; *m* so that two whole perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition or confusion; *n* which person is very God and very man yet one Christ, the only Mediator between God and man, *o*

k John i. 14, 17, and v. 20. Phil. ii. 6. Gal. iv. 4. *l* Heb. ii. 14, 16, 17, and iv. 15. *m* Luke 27, 31, 35. Gal. iv. 4. *n* Luke i. 35. Rom. ix. 5. Col. ii. 9. I Pet. iii. 18. I Tim. iii. 16. *o* Rom. i. 31. I Tim. ii. 5.

III.

The Lord Jesus Christ in his human nature thus united to the divine in the person of the son was sanctified and anointed with the holy

spirit above measure, *h* having in him all the treasures of wisdom and knowledge, *g* in whom it pleased the father that all fulness should dwell, *r* to the end that being holy, harmless, undefiled and full of grace and truth, *s* he might be thoroughly furnished to execute the office of a mediator and surety; *t* which office he took ~~on~~ unto himself, but was thereunto called by his father, *u* who also put all power and judgment into his hand, and gave him commandment to execute the same. *w*

h Psal. xlv. 1. John iii. 34. *g* Col. ii. 3. *r* Col. i. 19. *s* Heb. vii. 26. John i. 14. *t* Acts x. 38. Heb. xii. 24, and vii. 22. *u* Heb. v. 4. 3. *w* John v. 21, 27. Mat. xxviii. 18. Acts ii. 36.

IV.

The office the Lord Jesus Christ did most willingly undertake, *x* which, that he might discharge he was made under the law, *y* and did perfectly fulfil it, *z* and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his soul, *a* and most painful sufferings in his body, *b* was crucified and died, *c* was buried and remained under the power of death yet saw no corruption, *d* on the third day he arose from the dead *e* with the same body in which he suffered, *f* with which also he ascended into Heaven, and there sitteth at the right

A CONFESSION OF FAITH. 37

and of his father, *g* making intercession, *h* and shall return to judge men and angels at the end of the world. *i*

x Psal. xl. 7, 8. Heb. x. 5 to 10. John, x. 18. Phil. ii. 8. *y* Gal. iv. 4. *z* Mat. iii. 15 and v. 7. *a* Mat. xxvi. 37, 38, and xxvii. 46. Luke xii. 44. *b* Mat. xxvi. 27. *c* Phil. ii. 8. *d* Acts, ii, 38, 24, 27, and xiii, 37. Rom. vi. 9. I Cor. xv. 3, 4. *f* John, xx. 25, 27. *g* Mark, vi. 9. *h* Rom. viii, 34. Heb. ix, 24, and vii. 25. Rom. xiv, 9, 10. Acts, i, 11, and x, 42. Mat. iii, 40, 41, 42. Jude, 6. II Pet. ii. 4.

V.

The Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, *k* and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him. *l*

k Rom. v, 19. Heb. ix, 14, 16, and x, 14. Eph. v, 2. Rom. iii, 25, 26. *l* Col. i, 19, 20. Dan. ix. 24, 26. Eph. i, 11, 14. John, xvii, 2. Heb. ix, 12, 15.

VI.

Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy and benefits hereof were communicated to the elect in all ages successively, from the beginning of the

D

world, in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman, which should braid the serpent's head, and the lamb slain from the beginning of the world, being yesterday and to-day the same, and forever. *m*

m Gal. iv, 4, 5. Gen. iii, 15. Rev. xi, 8. Heb. xiii, 8.

VII.

Christ in the work of mediation acteth according to both natures, by each nature doing that which is proper in itself; *n* yet by reason of the unity of the person, that which is proper to one nature, is sometimes in scripture attributed to the person denominated by the other nature. *o*

n Heb. ix. 14, 15. I Pet. iii, 18. *o* Acts, x, 28. John, iii, 13. I John, iii, 16.

VIII.

To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same, *p* making intercession for them, *q* and revealing unto them, in and by the word, the mysteries of salvation, *r* effectually persuading them by his Spirit to believe and obey, and governing their hearts by his word and Spirit, *s* overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation. *t*

h John, vi, 37, 39, and x, 15, 16. *g* I John, i, 1. Rom. viii, 34. *r* John, xv, 13, 15. Eph. i, 7, 8, 9. John, xvii, 6. *s* John, xiv, 16. Heb. xii, 22. II Cor. iv, 13. Rom. viii, 9, 14, and xv. 18, 19. John, xvii, 17. *t* Psal. cx, 1. I Cor. xv, 25, 26. Psal. iv. 2, 3. Col. ii, 15.

CHAP. IX.

Of Free Will.

GOD hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of nature determin'd to do good or evil. *a*

a Mat. xvii. 12. Jam. i. 14. Deut. xxx. 19.

II.

Man in his state of innocency had freedom and power to will and to do that which was good and well pleasing to God ; *b* but yet mutably, so that he might fall from it. *c*

b Gen. i. 26. Eccl. vii. 29. Gen. iii. 6. *c* Gen. ii. 16, 17.

III.

Man by his fall into a state of sin, hath whol-

ly lost all ability of will to any spiritual good accompanying salvation, *d* so as a natural man being altogether averse from that good, *e* and dead in sin, *f* is not able by his own strength to convert himself, or to prepare himself thereunto. *g*

d Rom. v. 6. John xv. 5. *e* Rom. iii. 12. *f* Eph. ii. 1. 5. Col. ii. 13. *g* John vi. 65. Eph. ii. 2, 3, 4, 5. I Cor. ii. 14. Tit. iii. 4, 5.

IV.

When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin *h* and by his grace alone enables him freely to will and to do that which is spiritually good ; *i* yet so that by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil. *k*

h Col. i. 13. Phil. ii. 13. *i* Rom. vi. 18. *k* Gal. v. 17. Rom. vii. 15, 18, 19, 21, 23.

V.

The will of man is made perfectly and immutably free to good alone in the state of glory only. *l*

l I John iii. 2. Jude 24. Eph. iv. 13. Heb. xii. 23.

A CONFESSION OF FAITH.

41

CHAP. X.

Of Effectual Calling.

ALL those whom God hath predestinated unto life, and those only he is pleased in his appointed and accepted time effectually to call *a* by his word and spirit, *b* out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, *c* enlightening their minds spiritually and savingly to understand the things of God, *d* taking away their heart of stone, and giving unto them an heart of flesh. *e* Renewing their wills and by his almighty power determining them to that which is good, *f* and effectually drawing them to Jesus Christ: *g* yet so as they come most freely, being made willing by his grace. *h*

a Rom. viii, 30, and xi, 7. Eph. i, 10, 11. *b* II Thess. ii, 13, 14. II Cor. iii, 3, 6. *c* Rom. viii, 7. Eph. ii, 1, 2, 3, 4, 5. II Tim. i, 9, 10. *d* Acts xxvi, 18. Col. ii, 10, 11. Eph. i, 17, 18. *e* Ezek. xxxvi, 26. *f* Ezek. xi, 19. Phil. ii, 13. Deut. xxx, 6. Ezek. xxxvi, 27. *g* Eph. i, 19. John vi, 44, 45. *h* Cant. i, 4. Psal. cx, 8. John vi, 37. Rom. vi, 16, 17, 18.

II.

This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, *i* who is altogether passive therein,

D 2

until being quickened and renewed by the holy Spirit, *k* he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it. *l*

l II Tim. i, 9. Tit. iii, 4, 5. Eph. ii, 4, 5, 8. 9. Rom. ix, 11. *k* I Cor. ii, 14. Rom. viii, 7. Eph. ii, 5. *l* John vi, 37. Ezek. xxxvi, 27. Rom. viii, 9. John v. 25.

• III.

Elect infants dying in infancy, are regenerated and saved by Christ, *m* who worketh when and where, and how he pleaseth; *n* so also are all other elect persons who are incapable of being outwardly called by the ministry of the word. *o*

m Luke xviii, 15, 16, and Acts ii, 38, 39, and John iii, 5, and I John v. 22, compared Rom. viii, 9. *n* John iii, 8. *o* I John v. 12. Acts iv, 12.

IV.

Others not elected, although they may be called by the ministry of the word, *p* and may have some common operations of the Spirit, *q* yet not being effectually drawn by the Father they neither do nor can come unto Christ, and therefore cannot be saved; *r* much less can men not professing the Christian Religion, be saved in any other way whatsoever be they never so diligent to frame their lives according to the light of nature, and the law of that religion

they do profess ; *s* and to assert and maintain that they may, is very pernicious, and to be detested. *c*

p Mat. xxii, 14, *q* Mat. vii, 22, and xiii, 20, 31. Heb. vi, 4, 5. *r* John vi, 64, 65, 66, and xiii, 24. *s* Acts iv, 12. John xiv, 6. Eph. ii, 2. John iv, 22, and xvii, 3. *t* II John ix, 19, 1. I Cor. xvi, 22. Gal. i, 6, 7, 8,

CHAP. XL

Of Justification.

THOSE whom God effectually calleth, he also freely justifieth, *a* not by infusing righteousness into them, but by pardoning their sins and by accounting and accepting their persons as righteous not for any thing wrought in them, or done by them, but for Christ's sake alone ; nor by imputing Faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience to the whole law, and passive obedience in his sufferings and death, for their whole and sole righteousness, *b* they receiving and resting on him and his righteousness by faith ; which faith they have not of themselves, it is the gift of God. *c*

a Rom. viii, 30, and iii, 24. *b* Rom. iv, 5, 6, 7, 8. II Cor. v, 19, 21. Rom. iii, 22, 25, 27, 28. Tit. iii, 5, 7. Eph. i, 7. Jer. xxvi, 6. I Cor. ii, 30, 31. Rom. v, 17, 18, 19. Acts x, 44. Gal. ii, 16. Phil. iii, 9. Acts xii, 38, 39. Eph. ii, 7, 8.

II.

Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; *d* yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead Faith, but worketh by love. *e*

d John, i, 12. Rom. iii, 20, and v, 1. *e* Jas. ii, 17, 22, 26. Gal. v, 6.

III.

Christ by his obedience and death did fully discharge the debt of all those that are justified, and did by the sacrifice of himself in the blood of his Cross, undergoing in their stead the penalty due unto them, make a proper, real and full satisfaction to God's justice in their behalf: *f* Yet inasmuch as he was given by the father for them, *g* and his obedience and satisfaction accepted in their stead, *h* and both freely, not for any thing in them. their justification is only of free grace, *i* that both the exact justice and rich grace of God might be glorified in the justification of sinners. *k*

f Rom. v, 8, 9, 10, 19. I Tim. ii, 5, 6. Heb.

10, 14. Dan. ix, 24, 26. Isa. liii, 4, 5, 6, 10, 12. *g* Rom. viii, 32. *h* II Cor. v, 21. Mat. i, 17. Eph. v, 2. *i* Rom. iii, 24. Eph. i, 7. *k* Rom. iii, 26. Eph. ii, 7.

IV.

God did from all eternity agree to justify all he elect, *l* and Christ did in the fulness of time lie for their sins, and rise again for their justification: *m* nevertheless they are not justified personally until the holy Spirit doth in due time actually apply Christ unto them. *n*

l Gal. iii, 8. I Pet. i, 2, 19, 20. Rom. viii, 30. *m* Gal. iv, 4. I Tim. ii, 6. Rom. iv, 25. *n* Col. i, 21, 22. Gal. ii, 16. Tit. iii, 4, 5, 6, 7.

V.

God doth continue to forgive the sins of those that are justified; *o* and although they can never fall from that state of justification, *p* yet they may by their sins fall under God's fatherly displeasure: and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance. *q*

o Mat. vi, 12. I John i, 7, 9, and ii, 1, 2. *p* Luke xii, 32. John x, 28. Heb. x, 14. *q* Psal. lxxxix, 31, 32, 33, and li, 7, 8, 9, 10, 11, 12, and xxxii, 5. Mat. xxvi, 75. I Cor. xi, 30, 31, 32. Luke i, 29.

VI.

The justification of believers under the Old Testament was in all these respects one and the same with the justification of the believers under the New Testament. *r*

r Gal. iii, 8. 9, 13, 14. Rom. iv, 22, 23, 24. Heb xiii. 8.

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsafeth in, and for his only son Jesus Christ to make partakers of the grace of adoption, *a* by which they are taken into the number, and enjoy the liberties and privileges of the children of God, *b* have his name put upon them, *c* receive the spirit of adoption, *d* have access to the throne of grace with boldness, *e* are enabled to cry *Abba Father*, *f* are pitied, *g* protected, *h* provided for, *i* and chastened by him as by a father, *k* yet never cast off, *l* but sealed to the day of redemption, *m* and inherit the promises *n* as heirs of everlasting salvation. *o*

a Eph. i, 5. *b* Gal. iv, 4, 5. Rom. viii, 17. John i, 12. *c* Jer. xiv, 9. II Cor. vi, 18. Rev. iii, 12. *d* Rom viii, 15. *e* Eph. iii, 12. Rom.

, 2. *f* Gal. iv, 6. *g* Psal. ciii, xiii. *h* Prov. xiv, 26. *i* Mat. vi, 30, 32. I Pet. v, 7. *k* Heb. xii, 6. *l* Lam. iii, 3. *m* Eph. iv, 30. *n* Heb. vi, 12. *o* I Pet. i, 3, 4. Heb. i, 14.

CHAP. XIII.

Of Sanctification.

THEY that are effectually called and regenerated, being united to Christ, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, *a* are also further sanctified really and personally through the same virtue by his word and spirit dwelling in them, *b* the dominion of the whole body of sin is destroyed, *c* and the several lusts thereof are more and more weakened and mortified, *d* and they more and more quickened and strengthened in all saving graces, *e* to the practice of all true holiness, without which no man shall see the Lord *f*

a I Cor. vi, 11. Acts xx, 32. Phil. iii, 10. Rom. vi, 5, 6. *b* John xvii, 17. Eph. v. 26. I Thess. ii, 13. *c* Rom. vi, 6, 14. *d* Gal. v, 4. Rom. viii. 13. *e* Col. i, 11. Eph. iii, 16, 17, 18, 19. *f* II Cor. vii, 1. Heb. xii, 14.

II

This sanctification is throughout in the w
man, *g* yet imperfect in this life, there ab
still some remnants of corruption in every p
h whence arises a continual and irreconcilable
war, the flesh lusting against the spirit, and th
spirit against the flesh *i*

g I Thess. v, 23. *h* I John i, 10. Rom. vi
18, 23. Phil. iii, 12. *i* Gal. v, 17. I Pet. i
11.

III:

In which war although the remaining c
ruption for a time may much prevail, *k* y
through the continual supply of strength fro
the sanctifying spirit of Christ, the regener
ate part doth overcome *l* and so the saints gro
in grace, *m* perfecting holiness in the fear
God. *n*

k Rom. vii, 23. *l* Rom. vi, 14. I John i
14. Eph iv, 15, 16. *m* II Pet. iii, 18. *n* I
Cor. iii. 18. II Cor. vii, 1.



CHAP. XIV.

Of saving Faith.

THE grace of Faith whereby the elect are
enabled to believe to the saving of their
souls, *a* is the work of the spirit of Christ in

A CONFESSION OF FAITH.

40

their hearts, *b* and is ordinarily wrought by the ministry of the word; *c* by which also, and by the administration of the seals, prayer, and other means, it is increased and strengthened. *d*

a Heb. x, 39. *b* II Cor. iv, 13. Eph. i, 17, 18, 19, and ii, 8. *c* Rom. x, 14, 17. Acts ix, 32. Rom. iv, 11. Luke xvii, 5. Rom. i, 16, 17. *d* I Pet. ii, 2.

II.

By this Faith, a christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaketh therein, *e* and setteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, *f* trembling at the threatenings, *g* and embracing the promises of God for this life, and that which is to come. *h* But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace. *i*

e John iv, 42. I Thess. ii, 13. I John v, 10. Acts xxiv, 14. *f* Rom. xvi, 26. *g* Isa. lxvi. 2. *h* Heb. xi, 13. I Tim. iv, 8. *i* John i, 12. Acts xvi, 31. Gal. ii, 20. Acts xv, 11.

III.

This faith, although it be different in degrees, and may be weak or strong, *k* yet it is in the least degree of it different in the kind or

E

nature of it, as all other saving grace, from the faith and common grace of temporary believers; *l* and therefore though it may be many times assailed and weakened, yet it gets the victory, *m* growing up in many to the attainment of a full assurance through Christ *n* who is both the author and finisher of our faith. *o*

k Heb. v, 13, 14. Rom. iv, 19, 20. Mat. vi, 30, and viii, 10. *l* Job viii, 13. I John iii, 9. *m* Luke xxii, 31 32. Eph. vi, 16. I John v, 4, 5. *n* Heb. vi, 11, 12, and x, 22. Col. ii, 2. *o* Heb xii, 2.



CHAP. XV.

Of Repentance unto Life and Salvation.

SUCH of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, *a* God in their effectual calling giveth them repentance unto life. *b*

a Eph. ii, 1, 2, 8. Tit. iii, 3, 4, 5. I Pet. iv, 3. *b* Rom viii, 30. II Tim. i, 9. Acts xi, 18.

II.

Whereas there is none that doth good and sinneth not, *c* and the best of men may through

the power and deceitfulness of their corruptions dwelling in them, *d* with the prevalency of temptation, *e* fall into great sins and provocations; *f* God hath in the covenant of grace mercifully provided that believers so sinning and falling, be renewed through repentance unto salvation. *g*

e I Kings viii, 46. Eccl. vii, 20. Jam. iii, 2. *d* Psal. lxxv, 3, and xl, 12. Rom. vii, 21, 23. Jer. xvii, 9. Heb. iii, 13. *e* Mat. vi, 13. Luke xxii, 31. *f* II Sam. xi, 27. Luke xxii, 57, 58, 60. *g* Luke xxii, 32, 61, 62. I John i, 9.

III.

This saving repentance is an evangelical grace, *h* whereby a person being by the holy Ghost made sensible of the manifold evils of his sin, *i* doth by faith in Christ humble himself for it, with godly sorrow, detestation of it, and self abhorrency, *k* praying for pardon and strength of grace, *l* with a purpose and endeavour by supplies of the Spirit, to walk before God unto all well pleasing in all things. *m*

h Zech. xii, 10. Acts xi, 18. *i* John xvi, 7, 8, 9. Ezek. xviii, 30, 31, and xxxvi, 31. Psal. li, 4, I John iii, 4. *k* Zech. xii, 10. Jer. xxxi, 18, 19. Joel ii, 12, 13. Isa. xxx, 22. Amos v, 15. Psal. cxix, 128. Ezek. vi, 9. II Cor. vii, 11. *l* Psal. li, per tot. *m* Psal. cxix, 6, 9, 106. II Kings xxiii, 25. Col. i, 10.

IV.

As repentance is to be continued through the whole course of our lives, *n* upon the account of the body of death, and the motions thereof; *o* so it is every man's duty to repent of his particular known sins particularly. *p*

n Mat. vi, 11, 12. Psal. li, 17. *o* Rom. vii, 14, 15, 17, 18, 19, 20, 21, 23, 24. Gal. v, 17. *p* Psal. xix, 13, and xviii, 23, and li, 4. Luke xix, 8. I Tim. i, 13, 15.

V.

Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, *q* that although there is no sin so small, but it deserves damnation; *r* yet there is no sin so great that it shall bring damnation on them who truly repent; *s* which makes the constant preaching of repentance necessary. *t*

q I Pet. i, 5. *r* Rom. vi, 23, and v, 12. Mat. xii, 36. *s* Isa. lv, 7, Rom. viii, 1. Isa. i, 10, 18. *t* Mark i, 15. Acts xx, 21.

CHAP. XVI.

Of Good Works.

GOOD works are only such as God hath commanded in his holy word, *a* and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions. *b*

a Mic. vi, 8. Rom. xii, 2. Heb. xiii, 21. *b* Mat. xv, 9. Isa. xxix, 13. Rom. x, 2. Job xvi, 2. I Sam. xv, 21, 22, 23. I Pet. i, 8.

II.

These good works done in obedience to God's commandments, are the fruits and evidences of a true and lively faith, *c* and by them believers manifest their thankfulness, *d* strengthen their assurance, *e* edify their brethren *f* adorn the profession of the gospel, *g* stop the mouths of the adversaries, *h* and glorify God, *i* whose workmanship they are created in Christ Jesus thereunto, *k* that having their fruit unto holiness they may have the end eternal life. *l*

c James ii, 18, 22. *d* Psal. cxvi, 12, 13. I Pet. ii, 9. *e* I John ii, 3, 5. II Pet. i, 5, 6, 7, ii, 9, 10. *f* II Cor. ix, 2. Mat. v, 16. *g* Tit. 8, 5, 9, 11, 12. I Tim. vi, 1. *h* I Pet. ii, 15.

4 I Pet. ii, 12. Phil. i. 11. John xv, 8. 4 Eph. ii, 10. 7 Rom. vi, 22.

III.

Their ability to do good works is not all of themselves but wholly from the spirit of Christ: *m* And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit to work in them to will and to do of his good pleasure ; *n* yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them *o*

m John xv, 4, 6. Ezek. xxxvi, 26, 27, *n* Phil. ii, 13, and iv, 13. II Cor. iii, 5. *o* Phil. ii, 12. Heb. vi, 11, 12. II Pet. i, 3, 5, 10, 11. Isa. lxiv, 7. II Tim. i, 6. Acts xxvi, 6, 7. Jude 20, 21.

IV.

They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much, which in duty they are bound to do. *p*

p Luke xvii, 10. Neh. xiii, 22. Job ix, 2, 3. Gal. v, 17.

V.

We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the glory to come; and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins; *q* but when we have done all we can, we have done but our duty, and are unprofitable servants: *r* And because as they are good, they proceed from his spirit, *s* and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgments. *t*

q Rom. iii, 20, and iv, 2, 4, 6. Eph. ii, 8, 9. Tit. iii, 5, 6, 7. Rom. vii, 18. Psal. xvi, 2. Job xxii, 23, and xxxv, 7, 8. *r* Luke xvii, 10. *s* Gal. v, 22, 23. *t* Isa. lxiv, 6. Gal. v, 17. Rom. vii, 15, 18. Psal. cxliii, 2, and cxxx, 3.

VI.

Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him, *u* not as though they were in this life wholly unblameable and unreproveable in God's sight, *w* but that he looking upon them in his son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections. *x*

u Eph. i, 6. I Pet. ii, 5. Exod. xxviii, 38. Gen.

iv. 4. Heb xi, 4. *w* Job ix, 20. Psal. cxlii, 2.
 Phil. iii, 12. *x* Heb. xiii, 20, 21. II Cor. vii,
 12. Heb. vi, 10. Mat. xxv, 21, 28.

VII.

Works done by unregenerate men although for the matter of them they may be things which God commands, and of good use both to themselves and to others : *y* yet because they proceed not from an heart purified by faith, *z* nor are done in a right manner, according to the word, *a* nor to a right end, the glory of God : *b* they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God ; *c* yet their neglect of them is more sinful and displeasing to God. *d*

y II Kings x, 30, 31. I Kings xxi, 27, 29. Phil. i, 15, 16, 18. *z* Gen. iv, 5. Heb. xi, 4, 6. *a* I Cor. xiii, 3. Isa. i, 12. *b* Mat. vi, 2 5, 16. *c* Hag. ii, 14. Tit, i, 15. Amos v, 21, 22. Hos. i, iv. Rom. ix, 16. Tit. iii, 5. *d* Psal. xiv, 4, and xxxvi, 3. Job xxi, 14, 15. Mat. xxv, 41, 42, 43, 45. Mat. xxiii, 23.

CHAP. XVII.

Of the Perseverance of the Saints.

THEY whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from a state of grace, but shall certainly persevere therein to the end, and be eternally saved. *a*

a Phil. i, 6. II Pet. i, 10. John, x, 28, 29. I John, iii, 9. I Pet. i, 5, 9.

II.

This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, from the free and unchangeable love of God the Father *b* upon the efficacy of the merit and intercession of Jesus Christ, *c* and union with him, *d* the oath of God, *e* the abiding of his Spirit, and the seed of God within them, *f* and the nature of the covenant of grace, *g* from all which ariseth also the certainty and infallibility thereof. *h*

b II Tim. ii, 18, 19 Jer. xxxi. 33. *c* Heb. x, 10, 14, and xiii, 20. 21. and ix, 12, 13, 14, 15. Rom. viii. 33, to end. John, xvii. 11, 24. Luke, xxii, 32. Heb. vii, 25. *d* John, xvii, 21. *e* He-

brews, vi, 17, 18. Psal. lxxxix, 35, 36. *f* John, xiv, 16, 17. *i* John, ii, 27, and iii, 9. *g* Jer. xxxii, 40. *h* John, x, 28. *h* Thes. iii, 3. *i* John, ii, 19.

III.

And though they may through the temptation of Satan, and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, *i* and for a time continue therein, *k* whereby they incur God's displeasure, and grieve his holy Spirit, *m* come to have their graces and comforts impaired, *n* have their hearts hardened, *o* and their consciences wounded, *p* hurt and scandalize others, *q* and bring temporal judgments upon themselves, *r* yet they are and shall be kept by the power of God through faith, unto salvation. *s*

i Mat. xxvi, 70, 72, 74. *k* Psal. li, title, and verse 14. *l* Isa. lxiv, 5, 7, 9. *h* Sam. xi, 27. *m* Eph. iv 30. *n* Psal. li, 8, 10, 12. Rev. ii, 4. Cant. v, 2, 3, 4, 6. *o* Isa. lxiii. 17. Mark. vi, 52, and xvi, 14. *p* Psal. xxxii, 3, 4, and li, 8. *q* *h* Sam. xii. 14. *r* Psal. lxxxix, 31, 32. *i* Cor. xi, 30, 31, 32. *s* *i* Pet. i, 5. *i* Thes. 5, 23.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

ALTHOUGH temporary believers, and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and state of salvation, *a* which hope of theirs shall perish ; *b* yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him may in this life be certainly assured that they are in the state of grace, *c* and may rejoice in the hope of the glory of God, which hope shall never make them ashamed. *d*

a Job, viii, 13, 14. Mic. iii, 11. Deut. xxix, 19. John, viii, 41. *b* Mat. vii, 22, 23. *c* I John, ii, 3, and iii, 14, 18, 19, 21, 24, and v, 13. *d* Rom. v, 2, 5.

II.

This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope ; *c* but an infallible assurance of faith, founded on the blood and righteousness of Christ revealed in the gospel, *f* and also upon the inward evidences of those graces, unto which promises are made, *g* and on the immediate

90 A CONFESSION OF FAITH.

witness of the Spirit, testifying our adoption, and as the fruit thereof, leaving the heart more humble and holy. *i*

e Heb. vi, 1, 19. *f* Heb. x, 19, 20. Rom. iii. 22. *g* II Pet. i, 4, 5, 10, 11. I John, ii, 3, and iii, 14. II Cor. i, 12. *h* Rom. viii, 15, 16. *i* Psal. li, 12, 17. II Cor. vii, 1.

III.

This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it; *k* yet being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means, attain thereunto. *l* And therefore it is the duty of every one, to give all diligence to make their calling and election sure, *m* that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; *n* so far is it from inclining men to looseness. *o*

k I John, v, 13. Isa. 1, 10. Mat. ix, 24. Psal. lxxxviii, per tot. and lxxvii, 1, to 12. *l* I Cor. ii, 1, 2. I John, iv, 13. Heb. vi, 11, 12. Eph. iii, 17, 18, 19. *m* II Pet. ii, 10. *n* Rom. v, 1, 2, 5, and xiv, 7, and xv, 3. Eph. i, 3, 4. Psal. iv, 6, 7, and cxix, 32. *o* I John, iii. 2, 3. Psal. x, 3, 4. I John, ii, 1, 2. Rom. vi, 12. Tit. ii, 11

, 14. II Cor. vii, 1. Rom. viii, 1, 12. I John, 6, 7.

IV.

True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the Spirit by some sudden or vehement temptation, by God's withdrawing the light of his countenance, offering even such as fear him to walk in darkness, and to have no light; *p* yet are they either utterly destitute of the seed of God, and life of faith, that love of Christ and the brethren, that sincerity of the heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, *q* and by the which, in the meantime, they are supported from utter despair. *r*

p Cant. v. 2, 3, 6. Psal. li. 8, 12, 14. Eph. v. 30, 31. Psal. lxxvii. 1 to 10. Mat. xxvi. 69, 70, 71, 72. Psal. xxxi, 22, and lxxxviii. per tot. Psal. li. 10. *q* I John, 3, 9. Luke, xxii. 32. Heb. 13, 15. Psal. lxxiii. 15, and li. 8, 12: Isa. 10. *r* Mic. vii. 8, 9. Jer. xxxii, 40. Isa. liv. 8, 9, 10. Psal. xxii. 1, and lxxxviii. per tot.

CHAP. XIX.

Of the Law of God.

GOD gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it. *a*

a Gen. i, 26, 27, and ii. 17. Rom. ii, 14, 15, and x. 5, and v. 12, 19. Gal. iii. 10, 12. Ecc. vii. 29. Job. xxviii. 28.

II.

This Law so written in the heart, continued to be a perfect rule of righteousness after the fall of man, and was delivered by God on Mount Sinai in ten commandments, and written in two tables, *b* the four first commandments containing our duty towards God, and the other six our duty to man. *c*

b James, i, 25, and ii. 8, 10, 11, 12. Rom. xiii, 8, 9. Deut. v. 3, and x. 4. Exod. xxxiv. 1. *c* Mat. xxii, 37, 38, 39, 40.

III.

Besides this law, commonly called moral, God was pleased to give the people of Israel, as Church under age, ceremonial laws, containing several typical ordinances, partly of worshipping, prefiguring Christ, his graces, actions, offerings and benefits, *d* and partly holding forth divers instructions of moral duties. *e* All such ceremonial laws being appointed only to the time of reformation, are by Jesus Christ, the true Messiah and only Law-giver, who was furnished with power from the Father for that end, abrogated, and taken away. *f*

d Heb. ix, and x. 1. Gal. iv. 1, 2, 3. Col. ii, 7. *e* I Cor. v. 7. II Cor. vi. 17. Jude, 23. Heb. ix. 10, 11. Jam. iv. 12. Heb. vii. 12, Col. ii, 14, 16, 17. Dan. ix. 27. Eph. ii, 15, 6.

IV.

To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution, their general equity only being still of moral use. *g*

g Exod. xxi. and xxii. 1 to 29. Gen. xlix. 10, with I Pet. ii, 13, 14, Mat. v. 17, with 38, 39. I Cor. ix. 8, 9, 10.

V.

The moral law doth forever bind all, as well justified persons as others, to the obedience

thereof ; *h* and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. *i* Neither doth Christ in the gospel any way *o* solve, but much strengthen, this obligation.

h Rom. xiii, 8, 9, 10. Eph. vi. 6, 1, 2. John, ii, 3, 4, 7, 8. *i* James, ii. 10, 11. *k* Mat. v. 17, 18, 19. James, ii. 8.

VI.

Although true believers be not under the law as a covenant of works, to be thereby justified or condemned ; *l* yet it is of great use to them, as well as to others ; in that, as a rule of life informing them of the will of God and their duty, and directs and binds them to walk accordingly ; *m* discovering also the sinful pollutions of their nature, hearts and lives ; *n* so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin together with a clearer sight of the need they have of Christ, and the perfection of his obedience. *o* It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin. *p* and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect from them, although freed from the curse thereof, threatened in the law. *q* The promises of it in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, *r* although

not as due to them by the law, as a covenant of works, *t* so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the others, is no evidence of his being under the law, and not under grace. *u*

I Rom. vi. 14. Gal. ii. 16, and iii. 18, and iv. 4, 5. Acts, xiii. 39. Rom. viii. 1. *m* Rom. vii. 12, 22, 25. Psal. cxix. 4, 5, 6. I Cor. vii. 19. Gal. v. 14, 16, 18, 19, 20, 21, 22, 23. *u* Rom. vii. 7. and iii. 20. *o* James, i. 23, 24, 25. Rom. vii. 9, 14, 24. *p* Gal. iii. 24. Rom. vii. 24, 25, and viii. 3, 4. *q* James 2, 11. Psal. cxix, 101, 104, 128. *r* Ezra, ix, 13, 14. Psal. lxxxix. 30, to 35. *s* Lev. xxvi. 3 to 14, with II Cor. 6, 16. Eph. vi. 2, 3. Psal. xxxvii. 11. Mat. v. 5. Psal. xix. 11. *t* Gal. ii. 16. Luke xvii. 10. *u* Rom. vi. 12, 14. I Pet. iii. 8, 9, 10, 11, 12, with Psal. xxxiv. 12, to 16. Heb. xii. 28, 29.

VII.

Neither are the forementioned uses of the law, contrary to the grace of the gospel, but do sweetly comply with it, *w* the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God revealed in the law required to be done. *x* *w* Gal. iii. 21. *x* Ezek. xxxvi. 26, 27. Heb. viii. 10. Jer. xxxi. 33.

CHAP. XX.

Of the Gospel, and of the extent of the Grace thereof.

THE covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give unto the elect the promise of Christ, the seed of the woman, *b* as the means of calling them, and begetting in them faith and repentance. *c* In this promise, the gospel, as to the substance of it, was revealed and was therein effectual for the conversion and salvation of sinners. *d*

a Rom. viii. 3. Gal. iii. 12. *b* Gen. iii. 15. Gal. iv. 4, 5. Rev. xiii. 3. *c* I Cor. i. 23, 24, 26. James, i. 18. Rom. x. 8. Acts, xi. 15, 16. & I Cor. ii. 2.

II.

The promise of Christ, and salvation by him, is revealed only in and by the word of God; neither do the works of creation or Providence with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way; *f* much less that men destitute of the revelation of him by the promise or gospel, should be enabled thereby to attain saving faith or repentance. *g*

e Mat. xi. 27. II Tim. i. 10. *f* Rom. i. 19, 20. Eph. ii. 12. Rom. xvi. 25, 26. Eph. iii. 9.

I Cor. i. 21. Rom. x. 14,, 15. Prov. xxix, 18.

III.

The Revelation of the gospel unto sinners, made at divers times, and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God. It is not being annexed by virtue of any promise to the due improvement of men's natural abilities, or by virtue of common light received without it, which none ever did make, or can so do. And therefore in all ages, the preaching of the gospel hath been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

It Heb. i. 1, 2. Deut. vii. 7, 8. Psal. cxlvii. 19, 20. Mat. xxi. 43, and xi. 25, 26. It John, i. 13, and iii. 6. Rom. ix. 16. Phil. ii. 13. John, xv. 5. I Cor. ii. 14. Rom. viii. 7. It Amos, iii. 2. Mat. xxviii. 19, and xxi. 43. Eph. i. 11.

IV.

Although the gospel be the only outward means of revealing Christ and saving grace, and is as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened or regenerated, there is moreover necessary, an effectual, irresistible,

work of the Holy Ghost upon the whole soul for the producing in them a new spiritual life without which no other means are sufficient for their conversion unto God. *l*

l Eph. ii. 1. 5. Tit. iii. 5. John, xvi. 7 to Acts, vi. 14. Eph. i, 19, 20. 1 Thes. v. 2. John, iii. 6. Gal. ii. 8. 1 Cor. iii. 6, 7.

CHAP. XXI.

Of Christian Liberty, and Liberty of Conscience

THE liberty which Christ hath purchased for believers under the Gospel, consisteth in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law, *a* and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, *b* from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation, *c* as also in their free access to God, *d* and their yielding obedience unto him, not out of slavish fear, but a child-like love and willing mind : *e* All which were common also to believers under the law, for the substance of them, *f* but under the new testament, the liberty of christians is further enlarged in their freedom from the yoke of the

ceremonial law, the whole legal administration of the covenant of grace, to which the Jewish church was subjected, *g* and in greater access to the throne of grace, *h* and in fuller communications of the free spirit of God, than believers under the law did ordinarily partake of *i*

a Tit. ii. 14. I Thes. i. 10. Gal. iii. 13. *b* Gal. i. 4. Col. i. 13. Acts, xxvi. 18. Rom. vi. 1. *c* Rom. viii. 28. Ps l. cxix. 71. I Cor. xv. 4 to 57. Rom. vi. 1. *d* Rom. v. 1, 2. *e* Rom. iii. 14, 15. I John, iv. 18. *f* Gal. iii. 13, 14. Gal. iv. 1 to 7, and v. 1. Acts, xv. 10, 11. Heb. iv. 14, 16. and x. 9, to 22. *g* John, vii. 8, 39. II Cor. xiii. 17, 18.

II.

God alone is Lord of the conscience, *k* and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or not contained in it; so that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience, *m* and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. *n*

k James, iv. 12. Rom. xiv. 4. *l* Acts, iv. 19, and v. 29. I Cor. vii. 23. Mat. xxiii. 8, 9, 10. II Cor. i. 24. Mat. xv. 9. *m* Col. ii. 10, 22, 23. Gal. i. 10, and ii. 2, 4, 5, and v. 1. *n* Rom. x. 11, and xiv. 23. Isa. viii. 20. Acts. xvii. 11. John, iv. 22. Hosea, v. 11. Jer. viii. 9.

III.

They who upon pretence of Christian liberty do practice any sin, or cherish any lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction, so they wholly destroy the end of christian liberty, which is that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our life. o

o Gal. v, 13. I Pet. ii, 16. II Pet. ii, 19. John viii, 34. Luke, i. 74, 75.



CHAP. XXII.

Of Religious Worship, and of the Sabbath Day.

THE light of nature sheweth that there is a God, who hath lordship and sovereignty over all, is just, good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart and all the soul, and with all the might : a But the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under

by visible representations, or any other way
not prescribed in the holy scripture. *b*

a Rom. i. 20. Acts, xvii, 24. Psal cxix, 64.
r. x, 7. Psal. xxxi, 23, and xviii, 3. Rom. x,
1. Psal. lxii, 8. Josh. xxiv, 14. Mark xii, 33.
Deut, xii, 32. Mat. xv, 9. Acts xvii. 25. Mat.
. 9, 10. Deut. iv, 15 to 20. Exod. xx, 4, 5.
ol. ii, 23.

II.

Religious worship is to be given to God the
Father, Son, and holy Ghost, and to him alone ;
not to Angels, Saints, or any other creatures ;
and since the fall, not without a Mediator, nor
by the mediation of any other but of Christ
alone. *c*

c Mat. iv, 10. John v, 23, and II Cor. xiii,
4. *d* Col. ii, 18. Rev, xix, 10. Rom, i, 25. *e*
John xiv, 6. I Tim. ii, 5. Eph. ii, 18. Col. iii,
7.

III.

Prayer with thanksgiving, being one special
part of natural worship, *f* is by God required
of all men ; *g* but that it may be accepted it is
to be made in the name of the Son, *h* by the
help of the Spirit, *i* according to his will, *k* with
understanding, reverence, humility, fervency,
faith, love, and perseverance : *l* and when with
others in a known tongue, *m*

f Phil. iv, 6. *g* Psal. lxxv, ii. *h* John xiv, 13,
14. I Pet. ii, 5. *i* Rom. viii, 26. *k* I John v,
14. *l* Psal. xlvii, 7. Eccl. v, 1, 2. Heb. xii,

72. A CONFESSION OF FAITH.

28. Gen, xviii, 27. James v, 10. Mark xi, 24. Mat. vi, 12, 14, 15. Col. iv, 2. Eph. vi, 18. I Cor. xiv, 14.

IV.

Prayer is to be made for things lawful, *a* and for all sorts of men living, *b* or that shall live hereafter, *c* but not for the dead, *d* nor for them of whom it may be known that they have sinned the sin unto death. *e*

n I. John v, 14. *o* I Tim. ii, 1, 2. John xiv, 20. II Sam. vii, 29. Ruth iv, 12. *p* II Sam. xii, 21, 22, 23, with Luke xvi, 25, 26, Rev. xix, 13. *q* I John v, 16.

V.

The reading of the scriptures, *r* preaching, and hearing the word of God, *s* singing of Psalms, *u* as also the administration of Baptism and the Lord's Supper are all parts of religious worship of God, to be performed in obedience unto God with understanding, faith, reverence and Godly fear *w* solemn humiliations with fastings, *x* and thanksgiving upon special occasions, *y* are in their severall times and seasons to be used in an holy and religious manner. *z*

r Acts xv, 21. Rev. i, 3. *s* II Tim. iv, 2. *t* J. m. i, 21 22. Acts x, 33. Mat. xiii, 19. Heb. iv, 2. Isa. lxi, 2. *u* Col. iii, 16. Eph. v, 19. James v, 13. *w* Mat. xxviii, 19. I Cor. xii, 23 to 29. Acts ii, 41, 42. *x* Joel ii, 12. Est.

16. Mark ix. 29. I Cor. vii. 5. y Psal. cvii
or tot Esther ix, 22. z Heb, xii, 28.

VI.

Neither prayer, nor any other part of religious
worship, is now under the gospel either tied unto,
or made more acceptable by any place in which
it is performed, or towards which it is directed.
But God is to be worshipped every where, b
in spirit and in truth. c as in private families d
lully, e and in secret each one by himself f so
more solemnly in the publick assemblies, which
are not carelessly nor wilfully to be neglected or
forsaken, when God by his word or providence
calleth thereunto. g

a John, iv, 21. b Mal, i, 11. I Tim, ii, 8.
c John, iv. 23, 24. d Jer. x, 25. Deut. vi, 6, 7.
e Job, i, 5. f I Sam. vi, 18 20. I Pet. iii, 7. Acts,
x, 2. g Mat. vi, 11. h Mat. vi, 6. Eph. vi. 18.
i Isa. lvi, 6, 7. Heb. x, 25. Prov. i, 20, 21, 24,
and viii, 34. Acts, xiii, 42. Luke, iv, 16. Acts,
ii, 42.

VII.

As it is of the law of nature, that in gener-
al, a proportion of time, by God's appointment,
be set apart for the worship of God; so by his
word in a positive, moral and perpetual com-
mandment, binding all men in all ages, he hath
particularly appointed one day in seven for a
Sabbath to be kept holy unto him, h which from
the beginning of the world to the resurrec-

G

tion of Christ, was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, *i* which scripture is called the Lord's day, *k* and is continued to the end of the world as the christian Sabbath, *l* the observation of the last of the week being abolished. *m*

h Exod. xx, 8 to 11. Isa. lvi, 2, to 7. *i* Cor. ii, 2, 3. 1 Cor. vi, 1, 2. Acts, xx. 7. *k* Rev. 10. *l* Exod. xx, 8, 10, with Mat. v, 17, *m* Col. ii, 16, 17. Heb. iv, 9, 10.

VIII.

This Sabbath is then kept holy unto the Lord when men after a due preparing of their hearts and ordering their common affairs beforehand do not only observe an holy rest all the week from their own works, words and thoughts about their worldly employments and recreations but also are taken up the whole time in the publick and private exercises of his worship and in the duties of necessity and mercy. *o*

n Exod. xx, 8, and xvi, 23, to 30, and xiii, 15 to 18. Isa. lviii, 13. Neh. xiii, 15, to 23. *o* Isa. lviii, 13. Mat. xii, 1, to 14.

CHAP. XXIII.

Of Lawful Oaths and Vows.

A lawful oath is a part of religious worship, *a* wherein the person swearing in truth, righteousness and judgment solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth or falsehood of what he sweareth. *b*

a Deut. x. 20. *b* Jer. iv, 2. Exod. xx, 7. Lev. xix, 12. II Cor. i, 23. II Chron. vi, 22, 23.

II.

The name of God only is that by which men ought to swear, and therein it is to be used with holy fear and reverence : *c* Therefore to swear vainly or rashly by that glorious and dreadful name or to swear at all by any other thing is sinful and to be abhorred : *d* yet as in matters of weight and moment an oath is warranted by the word of God under the new testament as well as under the old, *e* so a lawful oath being imposed by lawful authority in such matters ought to be taken. *f*

c Deut. vi, 13. *d* Exod. xx, 7. Jer. v, 7. Jer. vi, 34. 35. 36. James, v, 12. *e* Heb. vi, 16. II Cor. i, 23. Isa. lxv, 16. *f* I Kings, viii, 31. 1 Chron. xiii, 25. Ezra, x, 5.

III.

Whosoever taketh an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing out what he is fully persuaded is the truth : *g* neither may any man bind himself by an oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform : *k* yet it is a sin to refuse an oath touching any thing that is good and just being lawfully imposed by authority.

g Exod. xx, 7. Jer. iv, 2. *h* Gen. xxiv, 1, 2, 3, 5, 6, 8, 9. *i* Num. v, 19, 21. Neh. v, 12. Exod. xxii, 11.

IV.

An oath is to be taken in the plain and common sense of the words without equivocation or mental reservation. *k* It cannot oblige to sin, but in any thing not sinful being taken it binds to performance, although to a man's own hurt ; *l* nor is it to be violated, although made to hereticks or infidels. *m*

k Jer. iv, 2. Psal. xxiv, 4. *l* I Sam. xxv, 22, 31, 33, 34. Psal. xv, 4. *m* Ezek. xvii, 16, 18, 19. Josh. ix, 18, 19, with II Sam. xxi, 1.

V.

A vow, which is not to be made to any creature but to God alone, is of the like nature with a promissory oath and ought to be made

In the like religious care, and to be performed with the like faithfulness. *z*

z Psalms, lxxvi, 11. Jer. xlv, 25, 26. Psal. 14, and lxxv, 1. Isa. xix, 21. Eccl. v, 4, 5, 6. al-lxi, 8, and lxvi, 13 14.

VI.

Popish monastical vows of perpetual single professed poverty, and regular obedience, so far from being degrees of higher perfection that they are superstitious and sinful snares which no christian may entangle himself. *o*

o Mat. xix, 11, 12. I Cor. vii, 2, 9. Eph. iv, 1. I Pet. iv, 2. I Cor. vii, 23.



CHAP. XXIV.

Of the Civil Magistrate.

GOD the supreme lord and king of all the world, hath ordained civil magistrates to be under him, over the people for his own glory and the publick good ; and to this end hath armed them with the power of the sword for the defence and encouragement of them that do good, and for the punishment of evil doers : *a*

a Rom. xiii, 1, to 4. I Pet. ii, 13, 14.

II.

It is lawful for christians to accept and execute the office of a magistrate when called thereunto : *b* in the management whereof they ought especially to maintain piety, justice and peace, according to the wholesome laws of each commonwealth ; *c* so for that end they may lawfully now under the new testament wage war upon just and necessary occasion. *d*

b Prov. viii, 15, 16. Rom. xiii, 1, 2, 4. Paal. ii, 10, to 12. 1 Tim. ii 3. Paal. lxxxii, 3, 4. II Sam. xxiii, 3. 1 Pet. ii, 13. *d* Luke, iii 14. Rom. xiii, 4. Mat. viii, 9, 10. Acts, 2, 12. Rev. xvii, 14, 16.

III.

They who upon pretence of christian liberty shall oppose any lawful power, or the lawful exercise of it, resist the ordinance of God, and for their publishing of such opinions, or maintaining of such practices as are contrary to the light of nature, or to the known principles of christianity, whether concerning faith, worship or conversation, or to the power of godliness, or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them are destructive to the external peace or order which Christ hath established in the church, they may lawfully be called to an account, and proceeded against by the censures of the church, and by the power

of the civil magistrate ; yet in such differences about the doctrines of the gospel, or ways of the worship of God as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, and duly observing the rules of peace and order, there is no warrant for the magistrate to abridge them of their liberty.

IV.

It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the magistrates just and legal authority, nor free the people from their due obedience to him : from which ecclesiastical persons are not exempted, much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives if he shall judge them to be hereticks, or upon any other pretence whatsoever.

I Tim. ii, 12. I Pet. ii, 17. Rom. xiii, 6, 7, and xiii. 5. Tit. iii, 1. I Pet. ii, 13, 14, 16. Rom. xiii, 1. I Kings, ii, 35. Acts, xxv, 9, 10, 11. II Pet. ii, 2, 10, 11. Jude, v, 8, to 11. II Thes. ii, 4. Rev. xiii, 15, 16, 17.

CHAP. XXV.

Of Marriage.

MARRIAGE is to be between one man and one woman : neither is it lawful for any man to have more than one wife nor for any woman to have more than one husband at the same time. *a*

a Gen. ii, 24. Mat. xix, 5, 6. Prov. ii, 17.

II.

Marriage was ordained for the mutual help of husband and wife, *b* for the increase of mankind with a legitimate issue, and of the church with an holy seed, *c* and for preventing uncleanness. *d*

b Gen. ii, 18. *c* Mal. ii, 15. *d* I Cor. vii, 2, 9.

III.

It is lawful for all sorts of people to marry, who are able with judgment to give their consent, *e* yet it is the duty of christians to marry in the Lord, *f* and therefore such as profess the true reformed religion, should not marry with infidels, papists, or other idolaters : neither should such as are godly be unequally yoked by marrying such as are wicked in their life, or maintain damnable heresy. *g*

e Heb. xiii, 4. I Tim. iv, 3. I Cor. vii, 36, 37, 38. Gen. xxiv, 57, 58. *f* I Cor. vii, 39.

Gen. xxxiv, 14. Exod. xxxiv, 16. Deut. vii, 4. 1 Kings. xi, 4. Neh. xiii, 25, 26, 27. Mal. i, 12. 11 Cor. vi, 14.

IV.

Marriage ought not to be within the degrees, consanguinity or affinity forbidden in the word, & nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife. i

Lev. xviii. 1 Cor. v, 1. Amos, ii, 7. i Mark, i, 18. Lev. xviii, 24 to 29.

CHAP. XXVI.

Of the Church.

THE Catholick or Universal Church which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head thereof, and the Spouse, the Body, the fulness of him, in whom dwelleth all and in all. a

a Eph. i, 10, 22, 23, and v, 23, 27, 32. Col. i, 18.

II.

The whole body of men throughout world, professing the faith of the gospel, obedience unto God by Christ according it, *b* not destroying their own profession by errors everting the foundation, *c* or unholiness of conversation, they *d* and their children *e* and theirs are, and may be called the visible Catholic Church of Christ, *f* although as such not intrusted with any officers to rule or govern over the whole body. *g*

b I Cor. i, 2. Col. ii, 19. I Tim. i, 19. *d* II Tim. ii, 19. Tit. i, 16. *e* I Cor. vi, 17. Acts, ii, 39. Ezek. xvi, 20, 21. Rom. xii, 17. Gen. xvii, 7. *f* I Cor. xii, 12, 13. Rom. xii, 10, 12. *g* Eph. iv, 8, 11, 12. Rom. xii, 6, 7. I Cor. xii, 28, 29, 30.

III.

The purest churches under heaven are subject both to mixture and error, *h* and some are so degenerated as to become no churches of Christ, but synagogues of Satan: *i* Nevertheless Christ always hath had, and ever shall have a visible kingdom in this world, to the end thereof of such as believe in him, and profess his name. *k*

h I Cor. xiii, 12. Rev. 2d and 3d chapters. Mat. xiii, 24, to 30, 42. *i* Rev. xxviii, 2. I Cor. xi, 18, to 23. *k* Mat. xvi, 18. Psal. lxxii, 1 and cii, 28. Mat. xxviii, 19, 20.

IV.

There is no other head of the Church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be head thereof but is Antichrist, that man of sin, and son of perdition that exalteth himself in the Church against Christ and all that is called God, whom the Lord shall destroy with the brightness of his coming. *m*

l Col. i, 18. Eph. i, 22. *m* Mat. ~~xxiii~~, 8, 9, 10. *Il* Thes. ii, 3, 4, 8, 9. Rev. xiii, 6.

V.

As the Lord in his care and love towards his Church hath in his infinite wise providence exercised it with great variety in all ages for the good of them that love him, and his own glory : so according to his promise, we expect that in the latter days, Antichrist being destroyed, the Jews called, *p* and the adversaries of the kingdom of his dear son broken, *q* the churches of Christ being enlarged and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition than they have enjoyed. *r*

n Acts, vii, 1 to 51, and xiv, 22, and ~~xiii~~, 1, with ix, 31. *o* *Il* Thes. ii, 8, 9, 10. Rev. xviij, 4, 21, and xvij, 16. *p* Rom. x, 1, and xi, 23, 32. *q* Psalms, cx, 1, and ii, 9. *r* Isa. xi, 9. Joel, ii, 28, 29. Isa. ii, 2, 3, 4. Mic. iv, 3. Psal. xxxvii, 2, to end. Daniel, vii, 27.

A CONFESSION OF FAITH.

CHAP. XXVII.

Of the Communion of Saints.

ALL Saints that are united to Jesus Christ their head by his spirit and faith although they are not made thereby one person with him *a* have fellowship in his graces, suffering, death, resurrection and glory : *b* and being united to one another in love, they have communion in each others gifts and graces, *c* and are obliged to the performance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man. *d*

a Col. i. 18, 19. I Cor. viii, 6. Isa. xlii, 8. Tim. vi, 15, 16. Psal. xlv. 7, with Heb. i, 8, 9. *b* I John, i, 3. Eph. iii, 16, to 19. John, i, 16. Eph. ii, 5, 6. Phil. iii, 10. Rom. vi, 5, 6. I Tim. ii, 12. *c* Eph. iv, 15, 16. I Cor. xii, 7 and iii, 21, 22, 23. Col. ii, 19. *d* I Thes. v, 11, 14. Rom. 1, 11, 12, 14. I John, iii, 16, 17, 18. Gal. vi, 10.

II.

• All Saints are bound to maintain an holy fellowship and communion in the worship of God and in performing such other spiritual service as tend to their mutual edification, *c* as also in relieving each other in outward things according to their several abilities and necessities

A CONFESSION OF FAITH.

ich communion though especially to be exercised by them for the relations in which they stand, whether in families or in churches yet as opportunity is to be extended unto all those who in every place call upon the name of the Lord Jesus, *g*

e Heb. x, 24, 25. Acts ii, 42, 46. Isa, ii, 3. I Cor. ii, 20. *f* Eph. vi. 2, 4, 5, 9, and v, 22, to 26. *f* Tim. v. 8. Gal vi, 10, *g* Acts ii, 44, 45: I John iii. 17. II Cor. viii and ix chapters. Acts ii, 29, 30.

CHAP. XXVIII.

Of the Sacraments.

SACRAMENTS are holy signs and seals of the covenant of grace, *a* immediately instituted by Christ, *b* to represent him and his benefits and to confirm our interest in him, *c* and solemnly to engage us to the service of God in Christ, according to his Word. *d*

a Rom iv, 11. Gen. xvii, 7, 10. *b* Mat. xxviii, 10. I Cor. xi, 23. *c* I Cor. x, 16, and xi, 25, 26. *d* Rom. vi, 3, 4, I Cor. x, 16, 21.

II.

There is in every Sacrament a spiritual rela-

H

tion or Sacramental union between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other. *e*

e Gen. xvii, 10. Mat. xxvi, 27, 28. Tit. iii, 5.

III.

The grace which is exhibited in or by the Sacraments rightly used, is not conferred by any power in them, neither doth the efficacy of the sacrament depend upon the piety or intention of him that doth administer it, *f* but upon the work of the Spirit, *g* and the word of institution, which contains together with a precept authorizing the use thereof, a promise of benefit to worthy receivers. *h*

f Rom. ii, 28, 29. I Pet. iii, 21. *g* Mat. iii, 11. I Cor. xii, 13. *h* Mat. xxvi, 27, 28, and xxviii, 19, 20.

IV.

There be only two Sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism and the Lord's Supper; neither of which may be dispensed by any but by a minister of the word lawfully called. *i*

i Mat. xxviii, 19. I Cor. xi, 20, 23, and iv, 1. Heb. v, 4.

V.

The Sacraments of the Old Testament in re-

ward of the spiritual things thereby signified and exhibited, were for substance the same with those of the new. *k*

k I Cor. x, 1, 2, 3, 4.



CHAP. XXIX.

Of Baptism.

BAPTISM is a Sacrament of the New Testament ordained by Jesus Christ, *a* to be unto the party baptised a sign and seal of the Covenant of grace, *b* of his ingrafting into Christ, *c* of regeneration, *d* of remission of sins, *e* and of his giving up unto God through Jesus Christ to walk in newness of life *f* which ordinance is by Christ's own appointment to be continued in his Church until the end of the world. *g*

a Mat. xxviii, 16. *b* Rom. iv, 11, with Col. ii, 11, 12. *c* Gal. iii, 27. Rom. vi, 5. *d* Tit. iii, 5. *e* Mark i, 4. *f* Rom, vi, 3, 4. *g* Mat. xxviii, 19, 20.

II.

The outward element to be used in this ordinance is water, wherewith the party is to be baptized in the name of the Father, and of the

Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto. *h*

h Mat. iii, 11. John i, 33. Mat. xxviii, 19, 20.

III.

Dipping of the person into the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person. *i*

i Heb. ix, 10. 19, to 22. Acts, ii, 41, and xvi, 33. Mark vii, 4.

IV.

Not only those that do actually profess faith in, and obedience unto Christ, & but also the infants of one or both believing parents are to be baptized and those only. *l*

l Mark xvi, 15, 16. Acts viii, 37, 38. *l* Gen. xvi. 7-9 with Gal. iii, 9, 14, and Col. ii, 11, and Acts ii 38-39, and Rom. iv, 11, 12. 1 Cor. vii. 14. Mat. xxviii, 19, Mark x, 13 to 16. Luke xviii, 15.

V.

Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed to it, as that no person can be regenerate or saved without it; or that all that are baptised are undoubtedly regenerated. *o*

o Luke vii, 20, with Exod. iv, 24, 25, 26. *o*

Rom. iv, 11. Acts x, 2, 4, 22, 31, 45, 47, o Acts ix, 13, 23.

VI.

The efficacy of Baptism is not tied to that moment of time wherein it is administered, *⁊* yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will in his appointed time. *⁊*

⁊ John iii, 5, 8. *⁊* Gal. iii, 27. Tit. iii, 5. Eph. v, 25, 26. Acts ii, 38, 41.

VII.

Baptism is but once to be administered to any person. *⁊*

⁊ Titus iii, 5.

CHAP. XXX.

Of the Lord's Supper.

OUR Lord Jesus in the night wherein he was betrayed, instituted the Sacrament of his body and blood called the Lord's Supper, to be observed in his Churches to the end of the world, for the perpetual remembrance, and shewing forth of the sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him and with each other. *a*

a I Cor. xi, 23, 24, 25, 26, and x, 16, 17, 21, and xii, 13.

II.

In this Sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, *b* but only a memorial of that one offering up of himself upon the Cross, once for all, and a spiritual oblation of all possible praise unto God for the same, *c* so that the Popish sacrifice of the Mass (as they call it) is most abominably injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the elect. *d*

A CONFESSION OF FAITH.

21

δ H. b. ix. 22, 25, 26, 28. *c* I Cor. xi. 24, 25, 26. Mat. xxvi, 26, 27. *d* Heb. vii, 23, 24, 27, and x, 11, 12, 14, 18.

III.

The Lord Jesus hath in this ordinance appointed his ministers to declare his word of institution to the people, to pray and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the Communicants, *d* but to none who are not then present in the congregation. *f* *e* Mat. xxvi, 26, 27, 28. Mark xiv, 22, 23, 24. Luke xxii, 19, 20. I Cor. xi, 23, to 26. *f* Acts xx, 7. I Cor. xi, 20.

IV.

Private Masses, or receiving the Sacrament by a Priest, or any other alone, *g* as likewise the denial of the cup to the people, *h* worshipping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ. *i*

g I Cor. x, 6. *h* Mark xiv, 23. I Cor. i, 25, to 30. *i* Mat. xv, 9.

V.

The outward elements in this Sacrament du-

ly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ : *k* albeit in substance and nature they still remain truly and only bread and wine as they were before. *l*

k Mat. xxvi, 26, 27, 28. / I Cor. xi, 26, 27, 28. Mat. xxvi, 29.

VI.

That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a Priest, or by any other way, is repugnant not to the scripture alone, but even to common sense and reason, overthroweth the nature of the sacrament and hath been, and is the cause of manifold superstitions, yea of gross idolatries. *m*

m Acts iii, 21. I Cor. xi, 24, 25, 26. Luke xxiv, 6, 39.

VII.

Worthy receivers outwardly partaking of the visible elements in this sacrament *n* do then also inwardly by faith, really and indeed yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death ; the body and blood of Christ being

hen not corporally or carnally, in, with, or under the bread and wine, yet as really, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses. *o*

h I Cor. xi, 28. *o* I Cor. x, 16.

VIII.

All ignorant and ungodly persons as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot without great sin against him whilst they remain such, partake of these holy mysteries, *h* or be admitted thereunto ; *g* yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves, *r*

h I Cor. xi, 27, 28, 29. II Cor. vi, 14, 15, 16, *g* I Cor. v, 6, 7, 13. II Thess. iii, 6, 14, 15; Mat. vii, 6. *r* I Cor. xi, 27, 29.

CHAP. XXXI.

Of the State of man after death, and of the Resurrection of the dead.

THE bodies of men after death return to dust. and see corruption, *a* but their ~~souls~~ (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them, *b* the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies : *c* and the souls of the wicked are cast into hell, where they remain in torment, and utter darkness reserved for the judgment of the great day : *d* besides these two places of souls separated from their bodies the scripture acknowledgeth none.

a Gen. iii, 19. Acts xiii, 36. *b* Luke xxiii, 43, Eccl. xii, 7. *c* Heb. xii, 23. II Cor. v, 1, 6, 8. Phil. i, 23. Acts iii, 21. Eph. iv, 10. *d* Luke xvi, 23, 24. Acts i, 25. Jude v, 6. I Pet. iii, 19.

II.

At the last day such as are found alive shall not die, but be changed, *e* and all the dead shall be raised up with the self same bodies, and none other, although with different qualities which shall be united again to their souls forever. *f*

c I Thess. iv, 17. I Cor. xv, 51, 52. *f* Job ix, 26, 27. I Cor. xv, 42, 43, 44.

III.

The bodies of the unjust shall by the power of Christ be raised to dishonour ; the bodies of the just by his spirit unto honour, and be made conformable unto his own glorious body.

g Acts xxiv, 15. John v, 28, 29. I Cor xv, 43, Phil. iii, 21.



CHAP. XXXII.

Of the last Judgment,

GOD hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, *a* to whom all power and judgment is given of the Father ; *b* in which day not only the apostate angels shall be judged, *c* but likewise all persons that have lived upon earth, shall appear before the tribunal of Christ to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether it be good or evil. *d*

a Acts xvii, 31. *b* John v, 22, 27. *c* I Cor. vi, 3. Jude v, 6. II Pet. ii, 4. *d* II Cor. v, 10, Eccl. xii, 14. Rom. ii, 16, and xiv, 10, 12. Mat. xii, 36, 37.

II.

The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient ; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward in the presence of the Lord ; but the wicked who know not God and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *c*

c Mat. xxv, 31 to end. Rom. ii, 5, 6. and in 22, 23. Mat. xxv, 21. Acts iii, 19. II Thess. i, 3 to 10.

III.

As Christ would have us to be certainly persuaded that there shall be a judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity ; *f* so will he have that day unknown to men that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, come Lord Jesus come quickly. *Amen. g*

f II Pet. iii, 11, 14. II Cor. v, 10, 11. II Thess. i, 5, 6, 7. Luke xxi, 27, 28. Rom viii, 23, 24, 25. *g* Mat. xxiv, 35, 42, 43, 44. Mark xiii, 35, 36, 37. Luke xii, 35, 36. Rev. xxii, 20.

F I N I S.

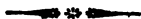
THE
H e a d s of Agreement,

presented to by the united Ministers, formerly called PRESBYTERIAN and CONGREGATIONAL.

AND ALSO,

A R T I C L E S,
FOR THE ADMINISTRATION OF
CHURCH DISCIPLINE,

*unanimously agreed upon, and consented to, by
the Elders and Messengers of the Churches in
the Colony of Connecticut, in New England,
Assembled by delegation at Saybrook,
September 9th, 1708.*



Art. iii. 5. Let us therefore, as many as be
perfect, be thus minded ; and if in any thing
ye be otherwise minded, God shall reveal ev-
en this unto you.

Art. iv. 3. Endeavouring to keep the unity of
the Spirit in the bond of peace.



NEW-LONDON, (CON.) PRINTED—1710.

RIDGEPORT, RE-PRINTED BY LOCKWOOD &
BACKUS, 1810.



PREFACE.

THERE is no Constitution on earth, hath ever been established on such sure foundation, nor so fully provided for its subsistence, as the Church of God—*It being built on the prophets and Apostles, Jesus Christ himself being the chief corner stone.* Hence therefore it hath from its holy hill, beheld the ruins of the greatest States, and most flourishing Empires ; having continued in safety, free from the fatal accidents of time, and triumphed not only over the rage of men, but also the repeated insults of the gates of hell. And though it hath been often straitened as to its extent, and lessened as to its number, yet hath remained firm on its own basis : Yea, when most reduced, it hath ever made good that motto, *Depressa Resurgo* ; and so it shall continue to the end of the world. But to the shame of its offenders, the Church hath suffered most from the wounds, which she hath received in the house of her friends, from those wolves that have come to her in sheep's cloathing. Damnable errors and heresies have arisen from within her, whereby she hath sometimes been cast into horrible

shades of darkness, as Rev. ix. 2. *When the bottomless pit was opened, the smoke ascended darkened the sun and air.* Yet when thus grievously blackened, a comeliness remained still. Otherwhiles she is seen bleeding with the wounds of schism and contention, offensive and hurtful to her sacred head and members, for the undivided head rejoiceth in an undivided body. *His undefiled is but one.* Cant. vi. 9. As she becomes divided, she becomes defiled—and hereby also the mutual offices of the respective members of this undefiled one, are interrupted to the prejudice of the whole. Whence follow great disorders, as when the eye will not see for the hand, nor the head take care of the feet, nor our union to Christ be acknowledged a sufficient bond to establish a relation between members in particular. I. Cor. xii. 27. God's Providence forever bears the upper hand in these events, who suffers the corrupt minds of men to run into errors and divisions, *that the apostasy may be made manifest.* I. Cor. xi. 19. So that ill minded persons being threatened with a war that are the authors or promoters of such offences. *The Atheist endeavours to overthrow the whole constitution of religion: The Deist to take away all that part of it that promiseth sinners a safety from the wrath to come, and retain no more than what is enough to condemn him, and take away all excuse for his disobedience.* Rom. i. 20. The church of Christ hath also been a great sufferer from the immoralities and disorders

alking of those that are related to her, whose
even hath sometimes hazarded the whole lump.

Cor. v. 6. Whose unseemly practises have
 even advantage to enemies to speak evil of the
 ways of God, and to question the truth of our
 holy religion, and the sincerity of the professors
 thereof. These must be acknowledged to be
spots and blemishes. II Pet. ii. 13. The wisdom
 of our law-giver, king and judge, who alone
 hath the original sovereignty of giving being
 to, and laying the foundations of the church,
 and whose only is the legislative power therein,
 hath given such ample rights and privileges to
 the church, and such excellent rules for its gov-
 ernment, as are inviting to strangers, *like a city*
set on a hill, Mat. v, 14. And hath lodged the
 executive power in approved hands, that those
 who love the church may be in peace, and her
 enemies may find her *terrible as an army with*
 banners, and that she might yield seasonable ed-
 ucation to those that walk regularly within her
 limits, and be able to discharge herself of im-
 penitent and incorrigible offenders. Many of
 the forementioned mischiefs have to our sorrow
 afflicted the churches within this government,
 and, by degrees we have fallen under much de-
 cay—Whereupon, our difficulties have been of
 long time troublesome, for the healing our
 wounds, a more explicate asserting the rules of
 government sufficiently provided in the holy

word hath been thought highly expedient.
Wherefore,

The Honourable, the General Assembly of this Colony out of a tender regard to the welfare of the Churches within the limits of their government were pleased to appoint the several elders of each county with messengers from their Churches to meet in council, in which they should endeavour to agree in some general rules conformable to the word of God for a method of discipline to be practised in our Churches. These several councils having met and drawn up some rules for Church government did by their delegates meet and constitute one General Assembly of the Churches of this colony at Say-Brook, Sept. 9th, 1708. Who after a full consent and agreement unto the Confession of Faith assented unto by the Synod of Boston; did, being studious of keeping *the unity of the spirit in the bond of peace*, Eph. iv, 2. Agree that the heads of agreement assented to by the united brethren formerly called Presbyterian and Congregational in England, be observed by the Churches throughout this colony, which are herewith published, and after consideration of the several draughts of the county councils, did with a Christian condescension, and fraternal amicableness, unanimously agree to the articles for the administration of Church Discipline now offered to publick view, all which being presented, were allowed of and established by the General Assembly of this

~~long~~, as by their acts appears, for the better satisfaction of our people, we have undertaken task, acceptable we trust unto many, though escape not the exceptions of some, in submitting scriptures for confirmation of the Heads of Agreement, which we have not seen added hereto. The aforesaid articles consist in ~~two~~ heads, *The one holding forth the power of particular Churches in the management of Discipline confirmed by scriptures annexed.*

The other serves to preserve, promote or recover the peace and edification of the Churches by the means of a consociation of the Elders, and Churches, or of an association of Elders: Both which we are agreed have countenance from the scriptures and the propositions in answer to the second question given by the Synod met at Boston 1662. In both which having respect to the divine precepts of fraternal union, and that principle universally acknowledged, *Quod iungit omnes debet tractari ab omnibus* The scriptures are added for the illustration of the substance of the abovementioned articles, yet with an apprehension that there may be alterations made, and further condescensions agreed upon, which shall afterwards appear necessary for the order and edification of our Churches.

As we have laboured in this affair to approve ourselves unto God, so we are cheerful with humble prayer for his blessing to recommend the Heads of Agreement with the subsequent

articles unto the acceptance and observation of our people, hoping till it please the Lord to send forth further light and truth in these more controversial matters, this method may be a blessed means of our better unanimity and success in our Lord's work for the gathering and edifying of the body of Christ, for which we bespeak the concurring prayers of all that fear the Lord.

Heads of Agreement,
ASSENTED TO BY THE UNITED MIN-
ISTERS FORMERLY CALLED
PRESBYTERIAN & CON-
GREGATIONAL.

I. Of Churches and Church Members.

WE acknowledge our Lord Jesus Christ to have one Catholick Church or Kingdom, comprehending all that are united to him, whether in heaven or earth. And do conceive the whole multitude of visible believers, and their infant seed, (commonly called the Catholick visible Church) to belonging to Christ's spiritual kingdom in this world. But for the notion of a Catholick visible Church here, as it signifies its having been collected into any formed society, under a visible common head on earth, whether one person singly, or many collectively, we, with the rest of Protestants, unanimously disclaim it. Eph. i. 10, 22, and 44. Eph. v. 27. I Cor. xii. 12, 13. Gen. xviii, 7. Acts ii, 39. Mat. xxiii, 7 to 10.

II. We agree, that particular societies of visible saints, who under Christ their head, are statedly joined together, for ordinary communion with one another in all the ordinances of Christ, are *particular churches*, and are to be owned by each other, as instituted churches, though differing in *apprehensions and practice* in some lesser things. 1 Cor. xiv. 23. and i. 2. and xii. 27. Rev. i. iv. Rom. xiv. 1.

III. That none shall be admitted as members, in order to communion in all the special ordinances of the gospel, but such persons as are knowing and sound in the *fundamental doctrine of the christian religion*, without scandal in their lives ; and to a judgement regulated by the word of God, are persons of visible holiness and honesty ; credibly professing cordial subjection to *Jesus Christ*. Pro. xix. 2. Act. viii. 32. 2 Tim. ii. 19. Ezek. xliv. 9. Rom. x. 10. 2 Cor. ix. 13.

* IV. A competent number of such *visible saints*, (as before described) do become the capable subjects of stated communion in all the *special ordinances of Christ* upon their mutual declared consent and agreement to *walk together therein according to gospel rule*. In which declaration, different degrees of *explicitness*, shall no ways hinder such churches from owning each other, as instituted churches. 1 Cor. xiv. 23. Acts xx. 7. and ii. 41, 42. Rom. xiv. 3

V. Though *parochial bounds*, be not of *divine right*, yet for common edification, the members of a particular church ought (as much as conveniently may be) to live near one another. Thes. v. 11, 12, 13. Heb. x/ 25.

VI. That each *particular church* hath right to choose their own officers ; and being furnished with such as are duly qualified and ordained according to the gospel rule, hath authority from Christ for exercising government, and of enjoying all the ordinances of worship within itself. Acts, vi, 2. Titus, i, 5, 6, 7. I Tim. iv, 4. Mat. xviii, 17. I Cor. xi, 2.

VII. In the administration of church power, it belongs to the Pastors and other Elders of every particular church, if such there be to rule and govern, and to the brotherhood to consent according to the rule of the gospel. I Tim. v, 17. Heb. iii, 17. I Cor. iv, 1, and v, 4. II Cor. vi, 8, 10.

VIII. That all professors as before described, are bound in duty, as they have opportunity to join themselves as *fixed members* of some particular Church ; their thus joining, being part of their professed subjection to the gospel of Christ, and an instituted means of their establishment and edification ; whereby they are under the pastoral care, and in case of scandalous or offensive walking, may be authoritatively

admonished or censured for their recovery, to vindication of the truth, and the church professing it. Acts. ii 47, and v, 13. II Cor. x 13. Heb. x, 24, 25. I Thess. v, 12, 14. Act xx, 28.

IX. That a *Visible Professor*, thus joined to a particular Church ought to continue steadfast with the said church; and not forsake the ministry, and ordinances there dispensed without an orderly seeking a recommendation unto another Church, which ought to be given, when the case of the person apparently requires it. Acts ii, 42. Heb. x, 25. Rom. xvi, 1, 2.

II. Of the Ministry.

WE agree that the ministerial office is instituted by Jesus Christ for the gathering, guiding, edifying and governing of his church; and to continue to the end of the world. Eph. iv, 11, 12. Mat. xxviii, 19, 20.

II. They who are called to this office ought to be endued with competent learning and ministerial gifts, as also with the grace of God, sound in judgment, not novices in the faith and knowledge of the Gospel: without scandal of holy conversation, and such as devote themselves to the work and service thereof. II Tim.

III. Rom. xii, 6. I Tim. iii, 2, 3, 4, 5, 6, 7. I, 6, 7. I Tim. iv, 16.

III. That ordinarily none shall be ordained to the work of this ministry, but such as are called and chosen thereunto by a particular church. Acts, xiv, 23.

IV. That in so great and weighty a matter the calling and choosing a pastor, we judge it ordinarily requisite, that every such church consult and advise with the Pastors of neighbouring congregations. Prov. xi, 14, and xv. xii.

V. That after such advice, the persons consulted about, being chosen by the brotherhood of that particular church over which he is to be set, and he accepting, be duly ordained and set apart to his office over them; wherein 'tis ordinarily requisite that the pastors of *neighbouring congregations* concur with the preaching Elder and Elders, if such there be. Acts, xiv, 23, and xiii, 23. I Tim. iv. 14.

VI. That whereas, such ordination only is intended for such as *never before had been* ordained to the ministerial office; if any judge, that in case also of the *removal of one formerly ordained*, to a new station, or pastoral charge, there ought to be a like solemn recommending him and his heirs to the grace and blessing of God, no

K

different sentiments or practice herein, shall be any occasion of contention, or breach of communion among us. Phil. iii, 15. Eph. iv, 2, 3

VII. It is expedient that they who enter the work of preaching the gospel, be not only qualified for the communion of Saints ; but also, that except in *cases extraordinary*, they give proof of their gifts and fitness for the said work unto the Pastors of Churches of known abilities to discern and judge of their qualifications ; that they may be sent forth with solemn approbation and prayer ; which we judge needful that no doubt may remain concerning their being called unto the work ; and for preventing (as much as in us lieth) ignorant and rash intruders. I Tim. i, 22, and iii, 6.

III. *Of Censures.*

I. **A**S it cannot be avoided, but that in the purest churches on earth, there will sometimes offences and scandals arise by reason of hypocrisy and prevailing corruption, so Christ hath made it the duty of every church to reform itself, by spiritual remedies, appointed by him, to be applied in all such cases, viz. Admonition and Excommunication. Mat. xiii,

Heb. xii, 15. Tit. iii, 10. I Cor. v. 6.

II. Admonition, being the rebuking of an offending member in order to conviction, is in use of private offences to be performed according to the rule in Mat. xviii, 15, 16, 17, and in use of publick offences openly before the Church, as the honour of the gospel, and the nature of the scandal shall require, and if either of the Admonitions take place for the recovery of the *fallen person*, all further proceedings in a way of censure are thereon to cease, and satisfaction to be declared accordingly. I Tim. i, 10. Mat. xviii, 15, 17.

III. When all due means are used, according to the order of the gospel, for the restoring an offending and scandalous Brother, and he, notwithstanding, remains impenitent, the censure of Excommunication is to be proceeded unto; wherein the Pastor and other Elders (if there be such) are to lead and go before the Church; and the brotherhood to give their consent in a way of obedience unto Christ, and to the Elders, as over them in the Lord. Mat. xviii, 15, 16, 17. Tit. iii, 10. I Cor. v. I Thes. v, 5, 12.

IV. It may sometimes come to pass, that a Church Member, not otherwise scandalous, may *folly withdraw*, and divide himself from the communion of the Church to which he belongeth: In which case, when all due means for the re-

ducing him prove ineffectual, he having then by cut himself off from that church's communion ; the church may justly esteem and declare itself discharged of any further inspection of him. Heb. x. 25. Rom. xvi. 17. II. Th. iii, 14.

IV. *Of Communion of Churches,*

I. **W**E agree that particular Churches ought not to walk so distinct and separate from each other, as not to have care and tenderness towards one another. But their Pastors ought to have frequent meetings together, that by mutual advice, support, encouragement and brotherly intercourse, they may strengthen the hearts and hands of each other in the ways of the Lord. Acts, xv. 23, and xv. 17, 28.

II. That none of our particular churches shall be subordinate to one another, each being endued with equality of power from Jesus Christ. And that none of the said particular churches, their officer or officers, shall exercise any power, or have any superiority over any other church or their officers. Rev. i, 4 Cant. viii, 8. I Cor. xvi, 19. Acts, xv. 22

III. That known members of particular churches constituted as aforesaid, may have occasional communion with one another in the ordinances of the gospel, viz. the *Word, Prayer, Sacraments, Singing of Psalms*, dispensed according to the mind of Christ : unless that church with which they desire communion, hath any just exception against them. Acts, xviii, 27. Rom. xvi, 1, 2. II Cor. iii, 1. I Cor. xii, 13.

IV. That we ought not to admit any one to be a member of our respective congregations, that hath joined himself to another, without endeavours of mutual satisfaction of the congregation concerned. Heb. xiii, 1. I Cor. xiv, 40.

V. That one church ought not to blame the proceedings of another, until it hath heard what that church charged, its Elders or messengers, to say in vindication of themselves, from any charge of irregular or injurious proceedings. Mat. vii, 1. Prov. xviii, 17. Deut. xiii, 14.

VI. That we are most willing and ready to give an account of our church proceedings to each other, when desired, for preventing or removing any offences that may arise among us. Likewise we shall be ready to give the Right Hand of Fellowship, and walk together according to the gospel rules of communion of churches. I Pet. iii, 15. Rom. xiv, 19. Acts, xi, 2, 3, 1, 18. Josh. xxii, 13, 21, 30. Gal. ii, 9. Col.

2. 5. 1 Pet. iv, 10, 11. 1 Cor. x, 26. Rom. xii, 15. Gal. vi, 10.

V. *Of Deacons and Ruling Elders.*

WE agree, the office of a Deacon is of divine appointment, and that it belongs to their office to receive, lay out, and distribute the Church's stock to its proper uses, by the direction of the Pastor and brethren, if need be. And whereas, divers are of opinion, that, there is also the office of Ruling Elders, who labour not in word and doctrine, and others think otherwise; we agree that this difference make no breach among us. Acts, vi, 3, 5, 6. Phil. i, 1. I Tim. iii, 8 to 13. Rom. xii, 8. 1 Cor. xii, 28. I Tim. v, 17. Phil. iii, 15, 16.

VI. *Of occasional Meeting of Ministers, &c.*

WE agree that in order to concord, and in other weighty and difficult cases, it is needful and according to the mind of Christ, that the Ministers of the several Churches be

consulted and advised with about such matters.
 rov. xxiv, 6. Acts, xv. 26.

II. That such meetings may consist of smaller or greater numbers, as the matter shall require.

III. That particular churches, their respective elders and members ought to have a reverential regard to their judgment, so given, and not dissent therefrom without apparent grounds from the word of God. Acts, xvi, 4, 5. I Cor. iv. 32, 33. Gal. i, 8. I Pet. iv. 11.

Of our Demeanour towards the Civil Magistrate.

WE do reckon ourselves obliged continually to pray for God's protection, guidance, and blessing upon the rulers set over us. I Tim. ii, 2. Psal. xx, 1 to 4, and lxxii, 1.

II. That we ought to yield unto them not only subjection in the Lord, but support, according to our station and abilities. Mat. xxii, 21. Rom. xiii, 5, 6. Neh. v, 18.

III. That if at any time, it shall be their

pleasure to call together any number of us, we require an account of our affairs, and the state of our congregations, we shall most readily express all dutiful regard to them herein. Isa. xlix, 28. II Chron. xxix, 4, to 11. Rom. xii, 1. Tit. iii, 1.

VIII. *Of a Confession of Faith.*

AS to what appertains to soundness of judgment in matters of faith, we esteem it sufficient that a church acknowledge the scriptures to be the word of God, the perfect and only rule of faith and practice, and own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechisms, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to the said rule. II Tim. i, 13. Eph. iv, 5. Phil. ii, 1, 2.

**X. Of our Duty and Deportment towards them
that are not in Communion with us.**

WE judge it our duty to bear a christian respect to all christians, according to their several ranks and stations, that are not of our persuasion or communion. I Pet. i. 17. Rom. xii, 10. Gal. vi, 2. Eph. iv. 2. Rom. xiv. tot.

II. As for such as may be ignorant of the principles of the Christian Religion, or of *vicious conversation*, we shall in our respective places as they give opportunity, endeavour to explain to them the doctrine of life and salvation, and to our utmost persuade them to be reconciled to God. II Tim. ii, 25. II Cor. v, 11, 20.

III That such who appear to have the essential requisites to Church-Communion, we shall willingly receive them in the Lord, not troubling them with disputes about lesser matters. Rom. xiv, 1.

As we assent to the forementioned Heads of Agreement, so we unanimously resolve, as the Lord shall enable us to practise according to them.



ARTICLES,

For the Administration of Church Discipline, unanimously agreed upon and consented to by the Elders and all the Churches in the Colony of Connecticut, in New-England, convened by Delegation in a General Council at Saybrook, September 9th, 1708.

I THAT the Elder or Elders of a particular church, with the consent of the brethren of the same, have power and ought to exercise church discipline according to the rule of God's word, in relation to all scandals that fall out within the same. And it may be meet in all cases of difficulty for the respective Pastors of particular churches, to take advice of the Elders of the churches in the neighbourhood, before they proceed to censure in such cases. Mat. xviii, 17. Heb. xiii, 17. I Cor. v, 4, 5, 12. II Cor. ii, 6. Pro. xi, 14. Acts xv, 13.

II. That the churches which are neighbouring each to other, shall consociate for mutual affording to each other such assistance as may be requisite, upon all occasions ecclesiastical.

and that the particular pastors and churches, within the respective counties in this government shall be one consociation (or more if they all judge meet) for the end aforesaid. Psal. xii, 3, 4, 5, and cxxxiii, i. Eccl. iv, 9 to 12. Acts xv, 2, 6, 22, 23. I Tim. iv, 14. I Cor. i, 1.

III. That all cases of Scandal that fall out within the circuit of any of the aforesaid consociations shall be brought to a council of the Elders, and also messengers of the church within the said circuit, i. e. the churches of the consociation, if they see cause to send messengers, when there shall be need of a council for the determination of them. III John 9, 10. I Cor. xvi, 1, Gal. vi, 1, 2. II Cor. ii, 2. Acts xv, 22. II Cor. viii, 23.

IV. That according to the common practice of our churches, nothing shall be deemed an act or judgment of any council, which hath not the major part of the Elders present concurring, and such a number of the messengers present makes the majority of the council: Provided that if any such church shall not see cause to send any messengers to the council, or the persons chosen by them shall not attend; neither shall these shall be any obstruction to the proceedings of the council, or invalidate any of their acts. Acts xv, 23. I Cor. xiv. 32, 33.

V. That when any case is orderly brought before any council of the churches it shall there be heard and determined which (unless orderly removed from thence) shall be a final issue and all parties therein concerned shall sit down and be determined thereby. And the council, so hearing, and giving the result or final issue, in the said case as aforesaid, shall see their determination, or judgment duly executed and attended in such way or manner, as shall in their judgment be most suitable and agreeable to the word of God. Acts xv. I Cor. v, 5. II Cor. ii, 6, 11, and xiii, 2. Phil. iii, 15. Rom. xiv, 2, 3.

VI. That, if any Pastor and church doth obstinately refuse a due attendance and conformity to the determination of the council, that hath the cognizance of the case, and determineth it as above, after due patience used, they shall be reputed guilty of scandalous contempt and dealt with as the rule of God's word in such case doth provide, and the sentence of non-communication shall be declared against such Pastor and church. And the churches are to approve of the said sentence, by withdrawing from the communion of the Pastor and church which so refuseth to be healed. Rom, xvi, 17. Mat. xviii, 15, 16, 17, by proportion, Gal. ii, 11 to 14. II Thess. iii, 6, 14.

VII. That in case any difficulties shall arise in any of the churches in this colony, which

cannot be issued without considerable disquiet, that church in which they arise (or that minister, or member aggrieved by them,) shall apply themselves to the council of the consociated churches of the circuit, to which the said church belongs, who, if they see cause, shall thereupon convene, hear and determine such cases of difficulty, unless the matter brought before them, shall be judged so great in the nature of it, or so doubtful in the issue, or of such general concern, that the said council shall judge best that it be referred to a fuller council, consisting of the churches of the other consociation within the same county, (or of the next adjoining consociation of another county, if there be not two consociations in the county where the difficulty ariseth) who together with themselves shall hear, judge, determine and finally issue such case according to the word of God. Pro. xi, 14. 1 Cor. xiv, 33, and xiv, 24 by proportion.

VIII. That a particular church, in which any difficulty doth arise, may, if they see cause, call a council of the consociated churches of the circuit, to which the said church belongs, before they proceed to sentence therein, but there is not the same liberty to an offending brother to call the said council, before the church to which he belongs proceed to excommunication in the said case, unless with the con-

sent of the church. Acts xv, 2. Mat. xviii, 15, 16, 17.

IX. That all the churches of the respective consociations shall chuse, if they see cause, one or two members of each church, to represent them in the councils of the said churches, as occasion may call for them, who shall stand in that capacity, till new be chosen for the same service, unless any church shall incline to chuse their messengers anew, upon the convening of such councils. Acts xv, 2, 4. II Cor viii, 23.

X. That the minister or ministers of the county towns, and where there are no ministers in such towns the two next ministers to the said town, shall as soon as conveniently may be, appoint a time and place, for the meeting of the Elders and messengers of the churches in the said county, in order to their forming themselves into one or more consociations and notify the said time and place to the Elders and churches of that county, who shall attend at the same, the Elders in their own persons, and the churches by their messengers, if they see cause to send them. Which Elders and messengers so assembled in council, as also any other council hereby allowed of, shall have power to adjourn themselves as need shall be, for the space of one year, after the beginning or first session of the said council, and no longer. And that minister who was chosen at the last

session of any council, to be moderator, shall with the advice and consent of two more Elders (or in case of the moderators death, any two Elders of the same consociation) call another council within the circuit, when they shall judge there is need thereof. And all councils may prescribe rules as occasion may require, and whatsoever they shall judge needful within their circuit, for the well performing, and orderly managing their several Acts, to be attended by them or matters that come under their cognizance. Phil. iv, 8. I Cor. xiv, 40. Phil. iii, 15, 16. Rom, xiv, 2, 3.

XI. That if any person or persons orderly complained of to a council, or that are witnesses to such complaints, (having regular notification to appear) shall refuse or neglect so to do, in the place, and at the time specified in the warning given, except they or he give some satisfying reason thereof to the said council, they shall be judged guilty of scandalous contempt. Col. ii, 5. Heb. xiii, 17. I Thess. v, 14.

XII. That the teaching Elders of each country shall be one association (or more if they see cause) which association or associations shall assemble twice a year at least, at such time and place as they shall appoint, to consult the duties of their office, and the common interest of the churches, who shall consider and resolve

Questions and cases of importance which shall be offered by any among themselves, or others, who also shall have power of examining and recommending the candidates of the ministry to the work thereof. Psal. cxxxiii, 1. Acts, xx, 17, 28 to 32. Mal, ii, 7. Mat. v, 14. Deut. xvii, 8, 9, 10. I Tim. v, 22. II Tim. ii, 15. I Tim. iii, 6, 10. Rom. x, 15. I Tim. iv, 14.

XIII. That the said associated pastors shall take notice of any among themselves, that may be accused of scandal, or heresy unto, or cognisable by them, examine the matter carefully, and if they find just occasion shall direct to the calling of the council, where such offenders shall be duly proceeded against. Lev. xix, 17. I Cor. v, 6. Tit. iii, 10, 11. Isa. lii, 11. Mal. iii, 3. Tit. i, 6 to 9. Deut. xiii, 14. III John 9, 10. Rev. ii, 14, 15. I Tim. i, 20, and iv, 14.

XIV. That the said associated pastors shall also be consulted by bereaved churches, belonging to their association and recommend to such churches, such persons as may be fit to be called and settled in the work of the gospel ministry among them. And if such bereaved churches shall not seasonably call and settle a minister among them, the said associated pastors shall lay the state of such bereaved churches before the General Assembly of this colony, that they may take such order concerning them, as shall be found necessary for their peace and edification.

II Cor. xi, 28. Phil. ii, 19, 20, 21. II Tim. ii, 15. Tit. i, 6 to 10. Isa. xlix, 23.

XV. That it be recommended as expedient, that all the associations of this colony do meet in a general association by their respective delegates, one or more out of each association once a year, the first meeting to be at Hartford at the time of the general election next ensuing the date hereof, and so annually in all the counties successively, at such time and place, as they the said delegates shall in their annual meetings appoint. Heb. xiii, 1.

F I N I S.

A P P E N D I X.

THE following extract from the Rev. Dr. Trumbull's History of Connecticut will afford satisfactory information concerning the method in which the Confession of Faith, &c. was introduced and established in the Churches of Christ in this State.

AT a meeting of the trustees, at Guilford, March 17th, 1703, they wrote a circular letter to the ministers. proposing "to have a general synod of all the churches in the colony of Connecticut, to give their joint consent to the confession of faith, after the example of the synod in Boston, in 1680." As this proposal was universally acceptable, the churches and ministers of the several counties met in a consociated council, and gave their assent to the Westminster and Savoy confessions of faith. It seems, that they also drew up certain rules of ecclesiastical union in discipline, as preparatory to a general synod, which they had still in contemplation.

THE Cambridge platform, which, for about sixty years, had been the general plan of discipline and church fellowship in New-England, made no provision for the general meeting of ministers, or for their union in associations or consociations, yet, at an early period, they had a general meeting, both in Connecticut and Massachusetts, and began to form into associations. Their annual meetings were at the times of the general election at Boston and Hartford. At this time, they had handsome entertainments made for them at the publick expense. In these general meetings, they went into consultations respecting the general welfare of the churches, the supplying them with ministers, providing for their stated enjoyment of divine ordinances, and the preservation of their peace and order. The general interests of literature were, consulted and advice given in cases in which it was requisite. Sometimes measures were adopted to assist the poor and afflicted, in particular instances of distress. The affair of civilizing and christianizing the Indians came under their serious deliberations. Sometimes they consulted measures, and gave general directions respecting candidates for the ministry, and the orderly manner of introducing them into the churches.

THE ministers of particular neighbourhoods, in various parts of the country, held frequent meetings, for their mutual assistance, and to

instruct and advise the churches and people as circumstances required. This particularly was the practice in Connecticut.

THE venerable Mr. Hooker was a great friend to the meeting and consociation of ministers and churches, as a grand mean of promoting purity, union, and brotherly affection, among the ministers and churches. During his life the ministers, in the vicinity of Hartford, had frequent meetings at his house. About a week before his death, he observed, with great earnestness, "We must agree upon constant meetings of ministers, and settle the consociation of churches, or else we are undone." Soon after his decease, ministers, in various parts of New-England, and especially in Connecticut, began to establish constant meetings, or associations, in particular vicinities, and agreed on the business to be done, and the manner in which they would proceed.

THEY did not however all adopt the same mode. Some of the meetings, or associations, fasted and prayed, and discussed questions of importance for mutual instruction and edification. A moderator was chosen to conduct the business of the meetings with order and decency, to receive all communications which might be made from the churches, or other similar meetings, and to call the associated brethren together on particular emergencies. These meetings were always opened and concluded with prayer.

SOME of the associations were very formal and particular in covenanting together, in fixing the business which should be transacted by them. They covenanted to submit to the counsels, reproofs, and censures of the associated brotherhood ; and that they would not forsake the association, nor neglect the appointed meetings, without sufficient reasons. They engaged, that in the meetings they would debate questions immediately respecting themselves and their conduct : That they would hear and consider all cases proposed to them from neighbouring churches or individuals ; answer letters directed to them from particular churches or persons ; and discuss any question, which had been proposed at a preceding meeting. In some of these associations, it was agreed to meet statedly once in six weeks or two months.* As the design was for their own mutual improvement and the advancement of christianity in general, ~~the~~ associations attended a lecture in the parishes in which they convened for the instruction and edification of the people. In Connecticut, after the resolution of the assembly, in 1680, the ministers had county meetings every week.

BUT these associations and meetings were merely voluntary, countenanced by no ecclesiastical constitution, attended only by such ministers, in one place and another, as were willing

* Magnalia B. V. p. 58.

to associate, and could bind none but themselves. The churches might advise with them if they chose it, or neglect it at pleasure. There was no regular way of introducing candidates to the improvement of the churches, by the general consent either of themselves or the elders. When they had finished their collegiate studies, if they imagined themselves qualified, and could find some friendly gentleman in the ministry to introduce them, they began to preach without an examination or recommendation from any body of ministers or churches. If they studied a time with any particular minister or ministers, after they had received the honours of college, that minister, or those ministers introduced them into the pulpit at pleasure, without the general consent and approbation of their brethren. Many judged this to be too loose a practice, in a matter of such immense importance to the divine honour, the reputation of the ministry, and the peace and edification of the churches. Degrees at college were esteemed no sufficient evidence of men's piety, knowledge of theology, or ministerial gifts and qualifications.

BESIDES, it was generally conceded, that the state of the churches was lamentable, with respect to their general order, government, and discipline. That for the want of a more general and energetick government, many churches ran into confusion ; that councils were not sufficient to relieve the aggrieved and restore peace.

As there was no general rule for the calling of councils, council was called against council, and opposite results were given upon the same cases, to the reproach of councils and the wounding of religion. Aggrieved churches and brethren were discouraged, as in this way their case seemed to be without remedy. There was no such thing, in this way, as bringing their difficulties to a final issue.*

For the relieving of these inconveniences, there were many, in the New-England churches, not only among the clergy but other gentlemen of principle, characters who earnestly wished for a nearer union among the churches. A great majority of the legislature and clergy in Connecticut were for the association of ministers and the consociation of churches. The synod, in 1662, had given their opinion fully in favour of the consociation of churches. The heads of agreement drawn up and assented to by the united ministers, in England, called presbyterian and congregational, in 1692, had made their appearance on this side of the Atlantic ; and, in general, were highly approved. The VII. article of agreement, under the head of the ministry makes express provision for the regular introduction of candidates for the ministry. The united brethren say, " It is expedient, that " they who enter on the work of

* Wise's vindication, p 165—Boston edition 1772.

preaching the gospel, be not only qualified for the communion of saints ; but also, that except in cases extraordinary, they give proof of their gifts and fitness for the said work, unto the pastors of the churches of known abilities to discern and judge of their qualifications ; that they may be sent forth with solemn approbation and prayer ; which we judge needful, that no doubt may remain concerning their being called unto the work ; and for preventing, as much as in us lieth, ignorant and rash intruders." In these articles, it is also agreed, that in so great and weighty a matter as the calling and choosing a pastor, we judge it ordinarily requisite, that every such church consult and advise with the pastors of the neighbouring congregations.

In this state of the churches, the legislature passed an act, at their session in May 1708, requiring the ministers and churches to meet and form an ecclesiastical constitution. The apprehensions and wishes of the assembly will, in the best manner, be discovered by their own act, which is in the words following.

" This assembly from their own observation, and the complaint of many others, being made sensible of the defects of the discipline of the churches of this government, arising from the want of a more explicit asserting of the rules given for that end in the holy scriptures ; from which would arise a permanent establishment among ourselves, a good and regular

M

" issue in cases subject to ecclesiastical discip-
 " line, glory to CHRIST, our head, and edifica-
 " tion to his members ; hath seen fit to ordain
 " and require, and it is by the authority of the
 " same ordained and required, that the minis-
 " ters of the several counties in this govern-
 " ment shall meet together, at their respective
 " county towns, with such messengers as the
 " churches, to which they belong, shall see
 " cause to send with them, on the last Monday
 " in June next ; there to consider and agree
 " upon those methods and rules for the man-
 " agement of ecclesiastical discipline, which by
 " them shall be judged agreeable and conform-
 " able to the word of God, and shall at the
 " same meeting appoint two or more of their
 " number to be their delegates, who shall all
 " meet together at Saybrook, at the next com-
 " mencement to be held there ; where they shall
 " compare the results of the ministers of the
 " several counties, and out of and from them
 " to draw a form of ecclesiastical discipline
 " which, by two or more persons delegated by
 " them, shall be offered to this court at their
 " session, at New-Haven, in October next, to
 " be considered of and confirmed by them : And
 " the expense of the above mentioned meetings
 " shall be defrayed out of the publick treasury
 " of this colony."

" A true copy of the record,
 " Test. ELEAZER KIMBERLY, Sec'y.
 ACCORDING to the act of assembly, the min-

sters and churches of the several counties convened, at the time appointed, and made their respective draughts for discipline, and chose their delegates for the general meeting at Saybrook in September.

THE ministers and messengers chosen for this council and its result will appear from their minutes.

AT a meeting of delegates from the councils of the several counties of Connecticut colony, in New-England in America, at Saybrook Sept. 9th, 1708.

P R E S E N T,

From the council in Hartford county.

The Rev. Messrs. *Timothy Woodbridge, Noahiah Russell, Stephen Mix.*

Messenger—*John Haynes, Esquire.*

From the council in Fairfield county.

The Rev. Messrs. *Charles Chauncey, John Davenport.*

Messenger—*Deacon Samuel Hoyt.*

From the council in New-London county.

The Rev. Messrs. *James Noyes, Thomas Buckingham, Moses Noyes, John Woodward.*

Messengers—*Robert Chapman, Deacon William Parker.*

From the council of New-Haven county.

The Rev. Messrs. *Samuel Andrew, James Pierpont, Samuel Russel.*

“THE Rev. James Noyes and Thomas Buckingham being chosen moderators. The Rev.

Stephen Mix and John Woodward being chosen scribes.

"In compliance with an order of the general assembly, May 13th, 1708, after humble addresses to the throne of grace for the divine presence, assistance, and blessing upon us, having our eyes upon the word of God, and the constitution of our churches, We agree that the confession of faith owned and assented unto by the elders and messengers assembled at Boston, in New-England, May 18th, 1680, being the second session of that synod, be recommended to the honourable general assembly of this colony, at the next session, for their publick testimony thereunto, as the FAITH of the churches of this colony."*

At a general court holded at New-Haven, October 1708.

"THE reverend ministers, delegates from the elders and messengers of this government, met at Saybrook September 9th 1708, having presented to this assembly a Confession of Faith, and Heads of Agreement, and regulations in the administration of church discipline, as unanimously agreed and consented to by the elders and churches in this government; this assembly doth declare their great approbation of such an happy agree-

*This was the Savoy confession with some small alterations.

ment, and do ordain, that all the churches within this government, that are, or shall be, thus united in doctrine, worship, and discipline be, and for the future shall be owned and acknowledged established by law ; provided always, that nothing herein shall be intended or construed to hinder or prevent any society or church, that is or shall be allowed by the laws of this government, who soberly differ or dissent from the united churches hereby established, from exercising worship and discipline, in their own way, according to their consciences."

" A true copy, Test.

ELEAZAR KIMBERLY, Secretary."

CONSTITUTION, OF THE CONNECTICUT MISSIONARY SOCIETY.

[Incorporated in October, 1802.]

Article 1. **T**HIS society shall be known by the name of *The Missionary Society of Connecticut.*

Art. 2. The General Association of the state of Connecticut, shall be the said Missionary Society.

Art. 3. The general association shall annually by ballot, appoint twelve trustees, whereof six shall be clergymen, and six shall be brethren of the churches, who shall conduct the business of the society in the manner hereafter described.

Art. 4. The object of this society shall be to christianize the heathen in *North America*, and to support and promote christian knowledge in the new settlements within the United States, and both shall be pursued as circumstances shall point out, and as the trustees under the superintendence of the general association shall direct.

Art. 5. The general association and the

trustees shall adopt such measures from time to time for raising funds as they shall judge expedient.

Art. 6. The trustees shall have power to apply the funds of the society according to their discretion, in all cases in which they shall not be limited by the general association, or by the donors. They shall correspond with other missionary societies, shall have power to appoint and dismiss missionaries, to pay them, and generally to transact all business necessary to attain the ends of the society ; and shall be paid for necessary expences, but nothing for their services.

Art. 7. The trustees shall annually appoint a secretary, who shall keep a fair account of their proceedings. They shall also appoint a chairman, who, with four of the trustees, shall constitute a quorum to transact business, or if the stated chairman shall not be present, any seven of the trustees shall be a quorum.

Art. 8. The chairman shall have power to call a meeting of the trustees at his discretion, at the place or places left with them, or at the houses of their residence ; and it shall be his duty to call such meeting whenever requested by two of the trustees ; and in case of the death of the chairman, or of his absence from the state, any two trustees are hereby empowered to call a meeting.

Art. 9. The general association shall annually appoint a treasurer and auditor of accounts ;

and the treasurer shall exhibit both to the general association, and to the trustees, the state of the treasury, whenever he shall be called upon for that purpose.

Art. 10. The trustees shall annually exhibit to the general association, a particular account of the missionaries employed by them, of places to which they are sent; of the missions; of the state of the funds, of the receipts and expenditures; and of whatever relating to this institution the general association shall require.

Art. 11. The trustees and all the officers of this society shall enter on their respective offices on the first Wednesday of *September* annually; and shall continue in office for one year.

Art. 12. The trustees shall hold their first meeting at the state house in Hartford on the first Wednesday of September next, at 11 o'clock, A. M. and in every year thereafter, they shall meet at the same time and place, unless otherwise ordered by the general association.

Art. 13. If on experience, it shall be found necessary to alter this constitution, an alteration may be made by the general association at their stated session; but not without having been drawn up in writing and lying under consideration one year; nor unless at least two thirds of the general association shall adopt said alteration.

* At the meeting of the General Association 1810, the word *August* was substituted for *September*.

THE FOLLOWING SYSTEM OF RULES,

For the regulation of business before the General Association of the State of Connecticut, was adopted and ordered to be printed and sent to the Pastors of the several associated Churches in the State.

1. **T**HE Minister at whose house the Association is to meet, when the hour of meeting is come, provided a majority of the members be present, shall call them to order, and call for, receive and count the ballots for a scribe, and declare the person chosen. If there be not a majority present, he shall wait one hour and then proceed.

2. The person chosen scribe shall call for, receive and count the ballots for a moderator, and declare the person chosen.

3. The moderator shall take the chair and direct the members to ballot for an assistant scribe.

4. The moderator, after the certificates of membership are read, shall open the Association with prayer; he shall also open and close the association, each day, with prayer, except at the termination of the session, at which time he may request some other person to pray.

5. As soon as the association is opened a

committee of overtures shall be chosen to prepare business for the association.

6. Every morning and afternoon, at the time to which the association is adjourned, the moderator shall take the chair, and the scribe shall call over the roll of the members ; Those who are tardy shall be called to give a reason for their delay.

7. No member shall withdraw from the body until the close of the session, without leave of absence first obtained from the moderator.

8. After the association is opened in the morning by prayer, the minutes of the preceding day shall be read by the scribe.

9. The Moderator shall preserve order and decorum in the body ; and when he speaks to the merits of any question, he shall leave the chair and address himself to the Scribe.

10. Every member when he wishes to speak shall address the Moderator.

11. No member shall speak more than twice to the merits of the question in debate, except by special permission of the body ; not more than once until every member choosing to speak shall have spoken.

12. Every motion, except for adjournment, shall be reduced to writing, if the Moderator or any two members desire it.

13. When a question is under debate, no motion shall be made except for amendment—or the previous question—to postpone—or for

adjournment. The previous question is,
Will the main question now be put ?

14. No motion, except for reconsideration,
shall be acted upon until seconded.

15. When any member, in debating or otherwise, shall transgress the rules of the body, the Moderator shall, by his own authority, or at the request of any member, call him to order; and if a question shall arise concerning a being in order it shall be decided by an appeal to the body.

16. When two or more rise at once, the Moderator shall name the member who is first to speak.

17. Whilst the Moderator is putting any question, or addressing the body, no one shall talk out of or across the house; nor, in such case, or when a member is speaking, shall entertain private discourse, or read any printed book or paper; nor whilst a member is speaking, shall pass between him and the chair.

18. No motion, committed to writing, shall be finally decided upon, until it shall have had three several readings, if any member require

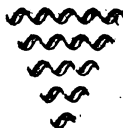
19. In cases of equal divisions of votes, the moderator shall have a casting vote.

20. If three or more members object against the appointment of a committee by nomination, the committee shall be chosen by ballot.

21. The moderator shall continue in office

until the next annual meeting of the general association, and shall have power, upon the application of any district association, to convene the general association, and likewise, in case of necessity, to alter the appointed place of annual meeting ; of both which he shall give public notice in such papers published in Hartford, New-Haven, and New-London as he shall judge to have the most extensive circulation.

22. These rules and orders shall be read at the opening of every session of the association and shall be in force during the pleasure of the body, any rules to the contrary, previously made, notwithstanding.



BX7235.A4 1810
A confessin of faith,
Andover-Harvard

001740411



3 2044 077 953 933